¶ The warkis of the famous and vorthie Knicht

Schir Dauid Lyndesay of the Mont, Alias, Lyoun King of Armes. Newly correctit, and vindicate from the former Errouris quhairwith thay war befoir corruptit: and augmentit with sindrie warkis quhilk was not befoir Imprentit.

Thom Tanner

)(*.*)(

¶ The Contentis of the Buik, and quhat warkis augmentit the nixt syde sall schaw.

¶ Viuet etiam post funera virtus.

IOB. VII.

¶ Militia est vita hominis super terram.

BODLEIANA BIBLIOTHECA

¶ Imprentit at Edinburgh be Johne Scot

At the Expensis of Henrie Charteris: and at to be sauld in his Buith, on the North syde of the Gait, abone the Throne.

¶ Cum Priuilegio Regali.

ANNO. DO. M. D. LXX

¶ The warkis of the fa
mous and worthie Knicht
Schir Dauid Lyndesay of the Mont, Alias, Lyoun King of Armes. Newly correctit, and vindicate from the former Errouris quhairwith thay war befoir corruptit: and augmentit with sindrie warkis quhilk was not befoir Imprentit.

)(*.*)(

¶ The Contentis of the Buik, and quhat warkis augmentit the nixt lyde sall schaw.

¶ Viuet etiam post funera virtus.

IOB. VII.

¶ Militia est vita hominis super terram.

BODLEIAN LIBRARY OXFORD

¶ Imprentit at Edinburgh be Johne Scot
At the Expensis of Henrie Charteris: and ar to be sauld in his Buith, on the North syde of the Gait, abone the Throne.

¶ Cum Priuilegio Regali.

M. D. LXX.

¶ The Contents of this Buke Following.

¶ Ane dialog betuix Father Erperience and ane Courte our, of the Miſerabill eſtait of the warld: deuydit in fou buikis, or in four Monarcheis.

¶ The Teſtament and Complaynt of our Souerane Lor dis Papingo, King James the Fyft.

¶ The Dreme, direct to our ſaid Souerane Lord, quhairin ar contenit,
The Diuiſioun of the eirth.
The Deſcriptioun of Paradice.
The Deſcriptioun of the Realme of Scotland.
And the complaynt of the commoun weill of Scotland.

¶ And Exhortatioun to the Kingis Grace.

¶ The complaynt vnto the Kingis Grace, Omittit in the Impreſſingis of Rowen and Londoun.

¶ The Tragedie of Dauid Betoun Cardinall, and Arche biſchop of Sanctandrois.

¶ The Deploratioun of the deith of Quene Magdalene.

¶ Ane anſwer to the Kingis flyting, neuer befoir Impreſſit.

¶ The complaynt and Confeſſioun, of Bagſche, ye Kingis auld Hound, direct to Bawtie, and his Compangeonis

¶ Ane Supplicatioun to the Kingis grace, in Contempti oun of ſyde taillis, and miſſellit facis.

¶ Kittis Confeſſioun.

¶ The Juſting betuix James Watſone, and Johne Ba bour, familiar Seruitouris to King James the Fyft.

Unto the Godly and Christiane Reidar, Henrie Charteris, wischis grace, and peice from Jesus Christ our Saluiour. With the perpetuall assistence of his halie Spirite.

IT is the cõmoun and accustomit maner (gentill reidar) of all thame quhilk dois prohemiate vpon ony vther mãnis wark, cheifly to trauell about twa pointis. The ane is, to declair the properteis of the Authour, not only externall, as his Originall, birth, vocatioun, Estate, strenth, giftis of the body, substance, & maner of leuing: bot alswa internall: as the qualiteis, habites, & dispositiones of the mynde, his ingyne, knawlege, wisdome, giftis of the Spirit, and all vther vertewis quhilk culd Justly be knawin to haue bene in him. Bot seing it is nocht mony zeiris past, sen it hes pleisit the eternall God, to call our Authour, out of the miserabill & troubilsum calamiteis of this transitorie lyfe, vntil his celestiall ioy, and heuinly habitatioun, swa that the memorie of him is bot as zit recent, & not out of the hartis of mony zit leuand, to quhome his haill maner of lyfe was better knawin, than vnto me, I think it not greitlie neidfull to tary the thairon, bot will Remit the to leirne it at yair mouthis. The vther is, to declair his maner of wryting, ye vtilitie of his warkis, & quhat frute, profite, and commoditie may ensew & follow to the diligent reidar and reuoluar of the samin. Nouther in yis is it greitlie neidfull to me to trauell, seing the samin may be maist esilie & perfytelie knawin be his awin pen. For besydis the plesand and delectabill versis, besydis the craftie and Ingenious poeticall Inuẽtionis, besydis the frutefull and cõmodious Historyis, baith humane and diuine: baith Recent and ancient: besydis the hailsum and notabill counsellis & admonitionis to Princis, to Prelates, & to all estatis, quhat vice or iniquitie rang in his dayis, quhilk he did not rebuke? not only of the spirituall, bot alswa of the temporall estait? quhat verteous or cõmendabill fact, hes he not praisit, and desyrit to be had in the dew honour, and honorabill estimatioun. Bot gif we sall considder and wey the tyme, quhe he did wryte the maist part of thir warkis, being ane tyme of sa greit & blind ignorance, of manifest and horribill abhominationis & abusis: it is to be meruellit how he durst sa planely inuey aganis the vices of all men: bot cheiflie of the spirituall estait, being sa bludie, & cruell bouchedouris. He neuer ceissit baith in his graue and merie materis, in ernist & in bourdis: in wryting, and in wordis to challenge and carp thame. Ie cũmis to my memorie ane prettie trik, quhilk sumtyme I haue hard reportit of him. The Kingis grace, James the Fyft, beand on ane certane tyme accompanyit with ane greit number of his Nobillis, & ane greit menze of Bischoppis, Abbottis, and Prelatis standing about, he quikly & prettilie inuentit ane prettie trik to teine yame. He cũmis to ye King and efter greit dewgard & salutationis, he makis him, as thocht he was

to requyre sum wechtie thing of the Kingis grace. The King persauād, demandis quhat he wald haue? he answeris: Schir, I haue seruit zour grace lang, & lukis to be rewardit as vtheris ar. And now zour maister Tailzeour at the plesure of God is departit, quhairfoir I wald desyre of zour grace, to bestow this lytil benefite vpon me, as ane part of reward of my lang seruice, to mak me zour maister tailzeour. The King beleuand in deid his tailzeour to be departit, sayis to him. Quhairto wald thow be my tailzeour? thow can nouther schaip nor sew? he answeris. Schir, that makis na mater: for ze haue geuin Bischoprikis and benefices to mony standing heir about zow: and zit can thay nouther teiche, nor preiche. And quhy may I not than asweill be zour tailzeour, thocht I can nouther schaip nor sew: seing teiching and preiching is na les requisite to thair vocatioū, than schaiping & sewing is to ane tailzeouris. The King incontinent persauit his consait, and leuch merilie thairat: bot the Bischoppis at sic bourding leuch neuer ane quhit. Na les ernist and vehement was he aganis thame, in his fairsis and publict playis, quhairin he was verray craftie & excellent. Sic ane spring he gaif yame in the play, playit besyde Edinburgh, in presence of the Quene Regent, and ane greit part of the Nobilitie, with ane exceding greit number of pepill, lestand fra ix. houris afoir none, till vj. houris at euin, quhair amangis mony baith graue materis, and merie trikkis he brocht in ane Bischop, ane Persone, ane Freir, and ane Nun, deckit vp in thair papisticall ornamētis, and maner of rayment. And thairefter brocht in King correctioū, quha reformand sindrie deformiteis in his Realme, passit to the tryall of his Clergie. And findand thame to be altogidder Idiotis, vnworthie of ony functioun ecclesiasticall, decernit thame to be degradit of thair digniteis, and spuilzeit of thair officis: quhilk beand executit, & thay denudit of thair vpmaist garmentis, thay war fund bot verray fulis, hypocrites, flatteraris, & nouchtie persones. Quhairby he signifyit to the pepill, that howsaeuer thay war estemit of the warld, thay had na thing quhairin thay micht iustlie glorie to be pastouris of Christis kirk and feidaris of his flock, bot only thair outward ornamentis, and triumphant tytillis. Bot beand inwardlie considderit, thay wald be fund bot verray hyrelingis, enemeis to Christ, & deuoraris of his flock. This play did enter with sic greif in thair hartis, that thay studyit be all meanis to be auengit thairof. Thay conuenit thair prouinciall Counsellis, thay consultit how thay suld best susten thair kingdome Inclynand to ruyne, quhilk laitlie had gottin sa publict ane wound: thay zeid about to haue his haill warkis condempnit, for Hereticall, and ceissit not in kirk and market, publictlie and priuelie, to rage and rayl aganis him, as ane Heretike. Bot to returne to our purpois. Notwithstanding the birnand fyre borne aganis him in thair breistis, the haitrent cōsauit in yair hartis, thair puissance and power euin in that tyme, quhen thay had ye ball at thair fute, quhen nouther Prince, nor vther was abil to withstād

thame,

thame, zit culd thay neuer get power ouer this sempll man, noz haif yai
harris fariat of him. I hay had thair Canoun Lawis: thay had the Mu-
nicipal Lawis of the Realme, and actis of Parliament haldin be yai sa-
min King, quhame he seruit, with quhome from his zouth vp he conuer-
sit, that na man suld ressoun oz call in dout the authoritie of thair spiri-
tuall Father: that Imagis suld be honourit: that the libertie of hali
Kirk (as thay namit it) suld be mantenit, and defendit. And gif ony war
suspectit in ony hereticall point, aganis the cõmandementis of this yair
kirk, incontinent thay war cytit, thay war apprehendit, and incarcerat
in strang prefoun: & finallie thay war cõpellit outher to abiure (quhair-
throw yai remanit infamit all thair dayis, nouther micht enioy honou-
ris, noz dignitecis foz thair tyme) oz ellis thay behouit maist cruelly suf-
fer the fyre. Now cũmis it than, that this our Authour being sa plane a-
ganis thame, and as it war professit enemie to thame, culd eschaip thair
Swairis, quhen vtheris in doing les hes cruellie perischit? Sum will
think, becaus his wryting was cõmounlie mixit with mowis, and col-
lourit with craftie conclusiõis (as Chaucer and vtheris had done befoir)
the matter was the mair mitigate. Bot yis can not satisfie: foz na mow-
is in sic materis culd mitigate thair bludie dreidis. Sum will think be-
caus he was continuallie in Court, and seruit the king, he was eslie
ouersene. Bot in my iudgement, yat is the greiter caus of offence: name-
lie to haue thair vanitecis and wickitnes publischit in Court, & sicht of
Princis. Nouther culd this be sayitie to vtheris. M. Patrik Hamiltoũ
Abbot of Feirn, being of the blude Royall, being ane man of greit lite-
rature, and of sic lyfe, that the verray enemeis thame selfis war enfoyrcit
to commend and allow him. Zit did he nocht eschaip thair malice, bot
sufferit cruell deith be fyre. Robert Forester alswa gentilman on the sa-
min maner was tormentit. And howbeit thir did cruellie perische, zit in
all agis, and in all nationes, it hes plesit God, of his greit mercy, to rais
and steir vp his Prophetis and seruandis, quhame he hes michtily pre-
seruit, to reproif ye generationis present of thair vnrichteousnes: to ve-
xer and oppin to the peple the corruptioun than regnand: and as it war
aganis the Deuill and the warld to testifie his treuth: to waikin tham
out of thair Ignorance. He steirit vp the auld and ancient Doctouris, &
impugne and stranglie confute all hereseis springand and ryseland. Bot
thame at this present I will omit foz breuitie, & will speik rather sum
quhat sen corruptioun and superstitioun enterit amangis yame, quhill
war trew laris and Pastouris of the Kirk of God: sen thay begouth to
leif preiching of pure Christ, and to ier vp thame selfis: to conqueis Re-
almes, Prouincis, and cuntreis: to inbdew Princis & Potestates: and
finallie to exalt thame selfis abone all that is callit God. In quhilk day
is war mony leirnit men, & godly Bischeppis in this cuntrie: as Ser-
uanus, Columba, Aidanus, Finnanus, Colmannus, Equinus, Cellus
and mony ma, quha baith in this Realme, and in Ingland, did lang de

bell, and hald out the Romische superstitionis, and ceremoneis, as is at lenth contenit in the auld Historyis of Beda, and vtheris. He raisit vp alswa in the dayis of Carolus Magnus, twa of our cuntrie men, baith of greit eruditioun and leirning, the ane callit Johne, surnamit Mailrosius: the vther Claudius Clemens. Thir twa passand out of Scotlād, at cōmand of king Achaius (as Boethius wrytis) to ye partis of France, come to Paris, and war the occasioun of the fundatiōn of the Vniuersitie of the samin & sindrie vtheris, and war the first professouris of liberall sciencis in thame. Nouther ceissit thay with ane Adelbertus ane Frencheman, and Bertramus, to inwey on ye stait of ye kirk, than tendand and declynand fast to corruptioun, vntill Claudius, & Adelbertus war clappit in clois presoun, and Johne departit ye cuntrie, & come in Ingland: quhair (as sum wrytis) at the perswasioun of certane Mōkis, he was slane, be certane his awin discipulis, impaciēt of his admonitiones and correctionis. Efter thir quhen the sindrie sectis of Freiris began to spring vp, he raisit in France Guilielmus de. S. Amore: Nigellus: Nicolaus, & Arnoldus de villa noua: in Italie the Abbot Joachimus Calaber: in Germanie, Hildegardis ye Prophetes with sindrie vtheris, quhilk stranglie wrait aganis the superstionis and Idilteth of the begging Freiris, and vther abusis of the Clergie. And howbeit yair admonitiones culd not be hard, nor yair wryting tane in gude part, bot vtterly reiectit and despysit, zit war thay not cūmit to that furie & rage, as to bruyle and scald quhasaeuer suld speik aganis thame, bot contētit thame selfis with presoun, or banischement of sic persones, as war contrarious to thame, degraiding thame of thair digniteis and offices: and excōmunicating thame out of thair kirkis. Bot quhen thair Iniquiteis was cūmin to maturitie, God raisit vp in Inglād, Johne Vicleif, quhe seand the haill ecclesiasticall estait, to be altogidder corrupt: the word of God, to be cūmit to neglect, and cōtempt: and mēnis traditionis about it to be extollit: did maist ernistlie teiche, and wryte ane huge number of volumis and buikis aganis thame. Thā was the beist vnquyetit of his resting sait, and began to rage and fret, to seik the deith and destructiōn of this pure mā. Bot all for nocht. The Lord did potently preserue him from thair snairis and girnis: and notwithstanding all thair furie, departit in the Lord in peice. And howbeit efter deith rancour cōmouuli ceissis, zit xlj. zeiris efter his deith, thay tuik vp his banis & brint thame. Persewand alswa with maist extremitie all that adheirit to him, or did allow his doctrine. Thay brint ye Lord Cobhame, Schir Roger Actoknicht, williame Thorpe, williame Tayleir, Richard Howedē, Johne Cleydoun. Thay banischit Elenor Cobhame: thay murderit in presoun Johne Astoun, Reginald Pecock Bischop of Chichester, with ane Infinite number ma. Thair was na end in thair furie. Quhill thay was thus basie in Ingland, began Johne Hus, and Hierome of Praga to preiche in Boheme, men of sic leirning, and lyfe, that thay war in admi-

ratio

cationn euin to the verray aduersaris thame selfis, quhairof remanis zit sufficient testimoneis writtin be Poggius, and vtheris of the Antichristiane menze. Thay beand cytit to the counsall of Constance, come vpon ane saifconduct of Sigismundus the Empriour, than King of Boheme, present at the counsall: and yair gaif ane ressoun & declaratioū of thair Faith, and doctrine: fra ye constāt professioun quhairof, quhen yai culd nocht be disswadit: thay contrair the faifconduct, cōtrair all promises, cruellie brint thame. Satisfyand the Empriour, with this godly Law, of yair awin forgeing, Quod nulla fides sit hereticis seruanda: Thair is na promis to be keipit to heretikes. Quhat frute this gudely Law hes wrocht, the battell betuix the Turk, and Lowes King of Ungarie, and Boheme, & the occasioun thairof quhair the said Lowes perischit, to the greit hurt of all Christianitie, will declair: and mony vther Histories alswa, quhilkis for schortnes I omit. Now our Prelates laith to ly behind, willing to schaw yair gude seruice to ye haly Sait, apprehēdit heir in Scotland, Paull Craw, teiching the doctrine, quhilk Wiclen & Hus had teichit, & maid ane Sacrifice of him in Sanctandrois. And findand the sawour of this Sacrifice fragrant and smelland thay tuke the Vicar of Dolour, Freir Kelour, Symsone, Bawerage, Kennedie, Stratoun, Gourlay, and mony ma, quha becaus yai culd not allow thair vane superstitiones and Idolatries, expres aganis the cōmandemēt of ye Lord yair God war cuttit of be ye fyre. Thay had now leirnit to dispute with fyre & faggot, for our auld Bischoppis & Pastouris war decayit, quhilk war wōt to be lampis, and as it war leidsternis, to all nationis adiacēt: from quhome passit furth mony leirnit men to all cuntreis, to Jugland, France, Germanie, Saxone, Pruse, and vther partis, as thair Chronikillis testifyis, plantand and teichand the Christiane faith, & all godlie sciencis. Bot now dull Asynis had ascendit to thair rowmis, beand maryit with dame propertie, and riches, and fair lady Sensualitie: & swa efter ye rait of vther Realmes, war becūmit Idil bellyis, Ignorāt blokkis, and dum doggis. Nouther war thay Idill in Italie: thair cruellie sufferit Thomas Rhedonensis the Carmelite. And in Florence the godlie blak Freir, Hieronymus Sauoronola. Thus cōtinewand thair rage in all Realmes, euin to the vttermaist of yair power, it pleisit ye mercyfull God, of his greit mercy, & fauourabill lufe towardis man, quhairby he wald not haue man vtterlie to perische, to gif (as it war) licht to the warld: and that be reueilling of his word and Euangel, be ye mouthis of his seruandis Luther, Bucer, Zuinglius, Oecolāpadius, Caluine, & mony vtheris: be quhome he hes discouerit thair cankerit corruptioū, & auld festur in sic sort, yat na mā (except he wilbe wilfully blind) may not persaif ye vēnome & fylth thairof. And zit hes ye maist part of yir (how saeuer ye poweris of ye warld hes bene cōtrarious to yame) departit in ye Lord, in quyetnes. Now sū will say, thir war preicheouris, & Ministeris of ye word, and had bene sumtyme a[illegible]tit schauelingis, mark

with the beistis mark, and had maid defectioun from thame, quhairfo
thay persewit thame the mair scharply and cruellie. Bot the Lord Cob
hame, Robert Forester, Straitoun, wer nouther schauelingis nor prei
cheouris. Richard Mekinnis ane boy of xvij. zeiris of age, brint in Lō
doun, was na preicheour. The lyke Jugement sufferit Maistres An As
kew, with mony weme, quhilk zit war na preicheouris. Zit forther sum
will obiect the equitie of the tyme, quhairin our Authour leuit: that the
power of the aduersaries was restraynit, that thay culd not rage & ryn
at ryot at thair libertie, and plesour, as thay war wont. And zit ane ly
till befoir his deith thay brint. M. George Wischart, and Adam Wallace
Mariner. And schortlie efter our Authouris deith, thay tuke the auld mā
Walter Mill, and cruellie brint him: althocht fra that fyre rais sic ane
stew, quhilk struik sic sturt to thair stomokis, that thay rewit it euer ef
ter. Than hes it not bene seriousnes intermixit with iocunditie: it hes
not bene continuall abyding nor seruing in court, it hes not bene blud
Royall, nor fauour of Princes: nouther Teiching nor Preiching: no
equitie of tyme, culd be protectioun to ony aganis sa cruell and feirs ad
uersaries, of equall will, rage, and furie indifferentlie aganis all. It i
rather the prouydence, the Jugement, the power, and the Inmensibil
fauour, and mercy of God towartis his sanctis & elect: quhilk vpon th
ane part, of his lufe towartis his chosin, to satisfie thair christ, & desyr
quhilk thay had to be dissoluit, and to be with Christ, yat yai suld not b
langer enforcit to behald ye wickit vaniteis of yis warld: Partly of hi
Just Jugement, becaus the warld was not worthie of thame, for it he
lufit mirknes rather yan licht, and delytit mair in leis, yan in ye treut
And partly to manifest to all pepill ye cruell, bludie, & insatiabill harti
of ye memberis of Antichrist, the pilleris of the malignant Kirk, he di
(as it wer) gif ouer into yair handis, ye lyfis, ye possessionis, gudis,
quhatsleuer externall thing yai had, to be maid mokking stokkis, & t
be disponit at thair libertie, and plesure. On the vther part; to decla
his michtie prouydence & power, quhairby he will not suffer ane hair
the heidis of his chosin to perische, but his permissioun: and to encora
his elect, seing yat nouther gude nor euill can fall vnto yame, by ye wi
of yair Father: he hes maist michtilie manteynit yame, amāgis ye mi
dis of this malignant generatioun. This Jugement man we lykewi
haue of our Dauid Lyndesay: to quhome we will returne, omittand
special abusis of the Clergie, for eschewing of prolixitie, & tediousnes,
be socht out of his awin warkis be the diligent reidar. Now as he h
bene scharp and vigilant in marking the enormiteis of the spiritualiti
swa hes he not bene negligent, nor sleuthfull in rebuking ye defaltis
the temporalitie, and all estatis yairof. He hes not spairit King, Cou
Counsalouris, Nobilitie, nor vtheris of inferiour estait. And howb
yai war not altogidder cūmit to sic corruptioun and furie, yat yai mic
not beir mair equallie, with generall admonitioūis and reprothis, th

the spiritualitie. Zit als lytill amendement followit in the ane stait, as in the vther. Quhat laubouris tuke he, that the landis of this cuntrie micht be set out in Fewis, efter ye fassioun of sindrie vther Realmes, for the incres of policie, and riches? Bot quhat hes he profitit? Quhen ane pure man with his haill raice and offspring hes laubourit out yair lyfis on ane lytill peice of ground, and brocht it to sum point and perfectioū: yan must the Lairdis brother, kinisman, or surname haif it: and ye pure man, with his wyfe, & babeis, for all yair trauellis, schot out to beg yair meit. He yat tuik lytill laubouris on it, man enioy ye frutes, and cōmoditeis of it: he man eit vp ye sweit & laubouris of ye pure mānis browis. Thus the pure dar mak na policie, nor bigging, in cace yai big yame selfis out. Bot althocht men wink at this, & ouerluke it, zit he sittis abone yat seis it, and sall Juge it. He yat heiris ye sichis & cōplaintis of the pure oppressit, sall not for euer suffer it vnpunischit. Quhat hes he alswa writtin aganis this Heriald hors, deuysit for mony pure mānis hurt? Bot quha hes dimittit it? finally, quhat oppressioun or vice hes he not repreuit? Bot yir sall suffice for exempill. And gif he had leifit in yir lait dayis, quhat had he said of ye vnnatural murtheris: ye cruel slauchteris: ye manifest reiffis: ye continuall heirschippis: ye plane oppressionis: ye lytill regard of all persones to ye cōmoun weilth: ye mantening of derth, to the vniuersall hurt of the pure in transporting of victuallis furth of ye Realme, cōtrarie to ye statutis yairof, for ye particular weill of few, & hurt of mony: ye Importing of greit quantiteis of fals cunze, sklenderlie seirchit, and lychtliar punischit: The multitude of Kirkis destitute of Ministeris throw the haill cuntrie: The slaw administratiō of Justice, and far les executioū: with all kynd of Impieteis (as it wer) publictlie, and frelie Regnād. Zit uochtyeles we luke for redres and reformatioun of all sic horribil deformiteis, at ye handis of sic rewlaris, as God hes, and sall strenthen with his Spirit, lychtin with ye pure word of his Euāgell, endew with his feir (quhilk is ye beginning of all wisdome) with sic knawlege, sic Jugement, and zeill, yat yai sall to yair vttermaist endeuour, auance, and set for dwart all Justice, and equitie, and suppres all vice and iniquitie: to ye glorie of God: to ye auancement of his word: to the edificatioun of his Kirk, and to the confort, and quyetnes of this troubillit, and afflictit commoun weilth. Quhilk God of his greit mercie, grant that we may schortlie se. Amen.

¶ I haue alreddy passit ye boūdis of ane preface: zit ane thing restis to admonische ye (gentill Reidar) of yir warkis following. The mair part of yame hes bene sindrie tymes in sindrie places Imprentit: as heir in Scotland, quhilk zit war not sa correct as neid requyrit. Thay haif bene Imprentit in Rowen, bot altogidder sa corrupt and fals, that na man can be abill, to atteyne to the Authoris mynde be yame. For besydis the wrang Ortographie, and fals spelling, the transpositiones of wordis, & lynis: yair is alswa sic defectiones, yat sumtymes will want twa, or thre

lynis in ane sentence: sumtymes als mony abound, and be doublit. Quhairthrow the myndis of honest men ar alienatit from reiding of s frutefull warkis: zouth is abusit and corruptit: the Authour, and hi warkis schamefullie blotit, and barbulzeit: the cũtrie infamit: & sic per sonis as laubouris for Just correctioun vtterlie discuragit, seand thai laubourts, and trauellis sa haistelie yairefter to be corruptit, at the pri uate appetite and gredines of certane godles Ignorantis: quhilk in re spect of yir greit hurtis, deseruis na small punischement. Thay ar lyke wise laitly Imprentit in Loudoun, with lytill better succes than the v ther. For yai haue gane about to bring thame to ye southerne langage alterand ye vers and collouris yairof, in sic placis, as yai culd admit n alteratioun: quhairfoir ye natiue grace, and first mynd of ye wryter, i oftentymes peruertit. And for the Ortographie, transpositiones, an defectiones, thay ar almaist commoun with the vther.

Thus seing this famous Authour, and his notabill warkis to be s velanouslie handillit, and sa miserabillie, and malitiouslie mankit, an alterat: we haue gane about, and takin sum trauellis, to vindicate yam from yir blottis & corruptiones: and to reduce, and bring thame to th natiue integritie, and first mening of ye wryter. Quhilk salbe esilie per sauit in ye reiding: bot maist esilie, gif ony wil confer this editioun wit yame yat hes preceidit: quhairin quhat difference is betuix richt & wrãg wryting, betuix correct, and vncorrect Imprenting salbe cleirly sene.

Mair we haue eikit sindrie warkis of ye samin Authour, quhilkis he not bene befoir Imprentit: to ye Intent, that na thing of sa Nobill an wryter suld perische, throw Negligence or sleuthfulnes of this presen age, bot suld be reseruit to ye frute of all posteriteis following. And for ther intendis (be ye help of God) to vse ye lyke diligence, in all warkis of yis wryter, quhilkis sall heirefter be ony menis cum to our handis.

I will detene the na langer (gude Reidar) from the warkis tham selfis: bot will commit the to the protectioun of ye almychtie our God ernistly desyrand ye to call vpon him: that he will rais and steir vp mo ny Dauid Lyndesayis: that will continually admonische baith Prince and pepill of thair dewtie, and vocatioun, quhairunto the Lord thai God hes callit thame: that will rebuke, and repreif all sic defaultis, a salbe fund in thame: that will commit to letteris, and wryte, the honour ye gloir, the fame, and succes of vertew, and inbraceris thairof: Th dishonour, the schame, the defame, and mischeif of vice, and Impietie, enhanteris thairof. To be notifyit, and maid knawin to all agis to c that it may be ane prik and spur to the verteous and godly, to ga for wart in all richteousnes, and equitie: that it may be ane stay, and bryd to reteyne, & hald bak the wickit and vngodly from all wickitnes, an Iniquitie. To the Intent: that God may be glorifyit: his Kirk edify and this commoun weilth confort, and quyetit.

Cane adhortatioun

of all Eſtatis, to the reiding of thir preſent warkis.

SEE M. that it is maiſt worthie for to be
Lamentit, of euerie warldlie wicht:
To ſe the warkis of pleſand Poetrie,
To ly ſa hid, and ſylit from the ſicht
Of thoſe in hart, quha dois reiois aricht
In Vulgar toung for to behald and heir
Vertew and vice diſcloſit, and brocht to licht,
In thair richt collouris planely to appeir.

Thairfoir (gude Reidar haue I trauell taue,
Intill ane Volume now breiflie for to bring
Of Dauid Lyndeſay the haill warkis ilk ane,
Knicht of the Mont, Lyoun, of Armis King.
Quha in our dayis now did laitlie Ring
Quhais pregnant practick, and quhais Ornate ſtyle
To be commendit be me, needis na thing:
Lat warkis beir witnes, quhilkis he hes done compyle.

Thocht Gawine Dowglas Biſchop of Dunkell
In Ornate meter ſurmount did euerilk man:
Thocht Kennedie, and Dunbar bure the bell
For the large race of Rethorik thay ran.
Zit neuer Poet of our Scottiſche clan,
Sa cleirly ſchew that Monſtour with his markis,
The Romane God, in quhome all gyle began:
As dois gude Dauid Lyndeſay in his warkis.

Quhairin na ſtait he ſpairit, bot ſtoutlie ſchew thame,
How thay baith God and man had ſoir offendit:
With fleſchehukis of flatterie he neuer clew thame,
Of quhat degre ſa euer thay diſcendit,
Thair auld miſdeid he prayit thame ay to mend it
Empriour, nor King, Duke, Erle, Prince, nor Pape,
Bik thay to quell Chriſtis flock zit ſtill pretendit:
Goddis Juſt Judgementis na way ſuld thay eſchape.

With prettie problemis, and ſentences maiſt ſage,
With pleſand Prouerbis in his warkis all quhair,
With ſtaitlie ſtorys aggreing to our age,

With ſimilitudis ſemelie he dois declair,
With weill wailit wordis, wyſe, and familiar,
Of queynt conuoy, this Joyous gem Jocound,
Intill his buikis to ſpeik he did nocht ſpair
Aganis all vice, ay quhair it did abound.

¶ Princes approche, cum Rewlaris in ane Randoun:
Reid heir ze Lordis of the meyner menze,
The end of hicht, zour pryde leirne to abandoun.
Cum ſchameles ſchauelingis of Sathanis Senze,
Rynnand in vice, ay ſtill with oppin Renze,
Of proud Prelatis reid heir the ſuddane fall:
Quha for to ſtoup zit did neuer Denze,
Under the Zock of him that Creat all.

Cum teynefull Tyrannis trimmilling with zour trayne:
Cum nouchtie Newtrallis with zour bailfull band:
Ze haue ane cloik now reddy for the rayne:
For fair wedder, ane vther ay at hand.
Idolateris draw neir to Burgh and land,
Reid heir zour lyfe at large, baith mair and min,
With Hypocrites ay flyding as the ſand.
As Vuniloik how of wit, and vertew thin.

¶ Oppreſſouris of the pure, cum in till pairis:
Flatteraris flok forduart, for I hard tell,
Ze had ane ſaw richt ſicker for all fairis.
Lawieris, and Scrybis, quha bes zour ſaulis to ſell:
Craftſmen, and Merchandis, gif ze do mell
With traud or falſet, than I zow deſyre,
Reid in this buke, the ſpeiche gif ze can ſpell,
Quhat Juſt reward ze ſall haue for zour hyre.

¶ Amang the reſt, now Courteouris cum hidder,
Thocht ze be ſkreich, and ſkip abone the ſkyis,
Zit conſtantlie I pray zow to conſidder,
In to this Scrow, quhat Lyndeſay to zow cryis,
Cum all degreis, in Lurdanie quha lyis,
And fane wald ſe of ſin the feirfull fyne:
And leirne in vertew how for to vpryis
Reid heir this buke, and ze ſall find it ſyne.

¶ With Scripture, and with Storyis Naturall,
Richelie repleniſchit from end till end.

n till this buke, quha list to reid, thay sall
nd mony lessoun largelie to commend
he vaid difference quhairin weill may be kend
erwene verteous and vicious leuing.
at vs thairfoir our lyfe in vertew spend,
en vyce of mankynde is the haill mischeuing.

Lat Lyndesay now as he war zit on lyif,
as furth to licht, with all his sentence hie:
nto all men thair dewtie to descryue
uhairin thay may ane lyuelie Jmage se,
f his expressit mynd in Poetrie,
zentit, as he it publischit with his pen.
hat him self speik, I think it best for me.
if gloir to God, quhilk gaif sic giftis to men.

FINIS.

The Epistill Num-

cupatorie of Schir Dauid Lyndesay of the Mont Knicht, on his Dialog of the Miserabill Estait of the warld.

How lytill quair, of mater Miserabill,
weill aucht thow, conerit for to be with Sabill
Renunceand grene, the Purpur, Reid, and quhyte
o Delicat men thow art not Delectabill,
or zit till Amorous folkis Amyabill,
o reid on the thay will haue na delyte.
ardlie pepill will haue at the dispyte,
uhilk fixit hes thair hart, and haill Jntentis
n Sensuall lust, on Dignitie, and Rentis.

we haue na King, the to present allace,
uhilk to this countrie bene ane cairfull race,
id als our Quene of Scotland Heritour,
cho dwellis in France, I pray God saue hir Grace,
war to lang, for the to rin that race.

And far langer, or that zoung tender flour.
Bring hame till vs ane King and Gouernour.
Allace thairfoir, we may with sorrow sing,
Quhilk must sa lang remane, without ane King.

¶I not quhome to thy simpilnes to send,
With Cunning men from tyme that thow be kend.
Thy vaniteis na way thay will avance,
Thinkand the proud sic thingis to pretend.
Notwithstanding the straucht way sall thow wend.
To thame quhilk bes the Realme in Gouernance.
Declair thy mynd to thame with Circumstance.
Ga first till James, our Prince, and Protectour.
And his brother, our Spirituall Gouernour.

¶And Prince of Preistis in this Nationn.
Efter Reuerend Recommendationn
Under thair feit, thow lawlie the submit.
And mak thame humbill Supplicationn,
Gif thay in the kind wrang Narrationn,
That thay wald pleis, thy faultis to remit.
And of thair grace, gif thay do the admit,
Than ga thy way, quhair euer thow pleisis best.
Be thay content, mak Reuerence to the rest.

¶To Faithfull Prudent Pastouris Spirituall.
To Nobill Erlis, and Lordis Temporall,
Obedientlie, till thame thow the addres,
Declairing thame this schort Memoriall,
How mankynd bene to Miserie maid thrall.
At lenth to thame the caus planelie confes.
Beseikand thame all Lawis to suppres,
Inuentit be mennis traditionn,
Contrair to Christis Institutionn.

☞And caus thame cleirlie for till vnderstand,
That for the breking of the Lordis Command,
His thrinfald wand of Flagellationn,
Hes Scurgit, this pure Realme of Scotland,
Be mortall weiris, baith be sey and land,
With mony Terribill Tribulationn.
2. Ke. 24 Thairfoir mak to thame trew Narrationn,
1. Cor. 2. That all thir weiris, this derth, hunger, and pest,

was nocht, bot for our Sinnis manifest.

¶ Declair to thame, how in the tyme of Noy, Gen. 7.
Aduulterlie, God did the warld distroy.
As haly Scripture makis mentioun, Gen. 19.
Sodom, Gomor, with thair Regioun and Roy,
God spairit nouther man, woman, nor boy,
Bot all war brint for thair Offensioun. Mat. 23.
Jerusalem, that maist tryumphand Town Luc. 13.
Destroyit was, for thair Iniquitie.
As in the Scripture planelie thay may se.

¶ Declair to thame this mortall Miserie, Jere. 15.
Be sword and fyre, derth, pest, and pouertie,
Proceidis of Sin, gif I can richt descryue,
For lak of Faith, and for Idolatrie,
For Fornicatioun, and for Adulterie
Of Princes, Prelatis, with mony ane man and wyue.
Expell the caus, than the effect belyue
Sall ceis quhen that the pepill dois Repent,
Than God sall slak the Bow, quhilk nir is bent.

¶ Mak thame requeist, quhilk hes the gouernance,
The Sinceir word of God for till auance,
Conforme to Christis Institutioun,
without Hypocrisie or dissimulance,
Causing Justice hald euinlie the Ballance,
On publicanis making Punitioun.
Commending thame of gude Conditioun.
That being done, I dout not bot the Lord,
Sall of this cuntrie haue Mercie.

¶ Thocht God with mony Terribill effrayis,
Hes done this cuntrie Scurge, be diuers wayis,
Be Just Judgement for our greuous offence,
Declair to thame thay sall haue merie dayis
Eftir this troubill, as the Propheit sayis.
Quhen God sall se our humbill Repentence,
Till strange pepill, thocht he hes gewin licence,
To be our Scurge, Induring his delyre,
Will quhen he list, that scurge cast in the fyre.

¶ Pray thame, that thay put not their Esperence Psal. 118

¶ The Epistill.

In Moztall men, onlie thame till aduance,
Bot pzincipallie in God Omnipotent.
Than neid thay not, to charge the Realme of France,
with Gunnis, Galayis, noz vther Ozdinance.
Sa that thay be to God Obedient.
In thir pzemissis, be thay nocht Negligent,
Displayand Chzistis Baner, hie on hicht,
Thair enemeis of thame sall haue na micht.

¶ Ga hence pure buke, quhilk I haue done Indyte
In Rurall ryme, in maner of dispyte,
Contrair the warldis Variatioun.
Of Rethozik heir I pzoclame the qupte.
Idolatouris, I feir, sall with the flyte,
Becaus of thame thow makis Narratioun.
Bot cure thow nocht the Indignatioun
Of Hypocritis, and fals Phariseence,
Howbeit on the thay cry ane loud Vengeance.

¶ Requeist the Gentill Reidar, that the reidis,
Thocht Oznate termes into thy Pack not spzeidis,
As thay in the may haue Experience.
Thocht barrane feildis, beiris nocht bot weidis,
Zit bzurall beistis sweitlie on thame feidis.
Desyze of thame nane vther Recompence,
Bot that thay wald reid the with Pacience.
And gif thay be in ony way offendit,
Declair to thame, it salbe weill amendit.

¶ F I N I S.

The Prolog of the

Miserabill Estait of the warld. Betuix Expe-
rience, and ane Courteour.

(✣)

QVSING and meruelling on ȳ miserie
Frome day to day in erth quhilk dois
And of ilk stait ȳ instabilitie (increis
Proceding of the restles besynes.
Quhar ō ȳ most part dois thair mynd addres
Inordinatlie, on houngrie Couetyce
Vaine gloze, dissait, and vther sensuall vyce.

Bot tumbling in my bed, I mycht nocht ly
Quharefor I cuir furth, in ane Way morning
Confort to get of my melancholie
Sumquhat aforе fresche Phebus vprysing
Quhare I micht heir, ȳ birdis sweitly sing,
In tyll ane Park I past for my plesure
Decorit weill, be craft of dame Nature.

Quhow I resauit confort Naturall
For tyl discriue at lenth, it war to lang
Smelling the holsum herbis medicinall
Quhare on the dulce, & balmy dew doun dāg
Lyke Orient perlis on the twistis hang
Or quhow that the Aromatik odouris
Did proceid frō the tender fragrant flouris.

Or quhow Phebus that king Etheriall
Swyftly sprang vp into the Orient

B

Ascending in his throne Imperiall
Quhose bricht and buriall bemis resplendent
Fullminat all vnto the Occident
Confortand euery corporall Creature
Quhilk formit war, in erth, be dame Nature.

Quhose donk inpurpurit vestimēt nocturnal
With his embrowderit mantill matutyne
He left inwyll his regioun aurorall
Quhilk on hym waitit quhen he did declyne
Towart his occident palice Vespertyne
And rose in habite gay and glorious
Brichter nor gold, or stonis precious.

Bot Cynthia the hornit nychtis quene
Scho lost hir licht, and led ane lawer saill
Frō tyme hir souerane lord that scho had sene
And in his presence warit dirk and paill
And ouer hir visage, kest ane mistie vaill.
So did Venus, the goddes amorous
With Iuppiter Mars, and Mercurius.

Richtso the auld Intoxicat Saturne.
Persauing Phebus, powre his bemis bricht,
Abuke the erth, than maid he no sudgeourne
Bot suddandlie did lose his borrowit licht
Quhilk he durst neuer schaw bot on the nicht
The Pole artick, Vrsis, and sterris all
Quhilk situat ar in the Septentrionall.

Tyl errand schippis quhilkis ar ȳ souer gyde
Conuoyand thame vpon the stormie nicht
Within thare frostie circle did thame hyde
Howbeit that sterris haue none vther licht
Bot the reflex of Phebus bemis bricht
That day durst none in to the heuin appeir
Tyll he had circuite all our Hemisphein.

Me thocht it was ane sicht celestiall
To sene Phebus so Angellyke ascend
In tyll his fyrie chariot tryumphall
Quhose bewte bricht, I culd not cõprehend
All warldy cure anone did fra me wend
Quhen fresche flora spred furth hir tapestrie
Wrocht be dame nature queynt & curiouslie.

Depaynt wᵗ mony hundreth heuiulie hewis,
Glaid of the rysing of thare Royall Roy
With blomes brekand on the tender bewis
Quhilk did prouok myne hart to natural ioy
Neptune that day, and Eoll, held thame coy
That men on far micht heir the birdis sound
Quhose notis did to ȳ sterrie heuin redound.

The plesād powne, prunzeād his fedzem fair
The mirthful Maueis maid greit melodie,
The lustie Lark ascending in the air
Numerand hir naturall notis craftelie,

The

The gay Goldspink, ẏ Merll richt merslie
The noyis of the nobill Nychtingailis
Redoundit throw ẏ mōtanis, meidis & vailis

Contempling this melodious harmonie
Quhow euerilk bird, drest thame for tyll ad-
To salute Nature ẇ thare melodie (uance
That I stude gaising halfling; in ane trance
To heir thame mak thare natural obseruāce
So royallie, that all the roches rang
Throuch repercussioun of yair suggurit sang

☞ I lose my tyme, allace for to rehers
Sic vnfructeful and vaine Descriptioun
Or wryt in to my raggit rurall vers
Mater without Edificatioun
Considering quhow that myne intentioun
Bene tyll deplore the mortall misereis
With continuall cairfull Calamiteis.

Consisting in this wrechit vaill of sorrow.
Bot sad Sentence, suld haue ane sad indyte
So termes bricht, I list not for to borrow
Of murning mater men hes no delyte
With roustie termes tharefor wyll I wryte
With sorrowful sichis ascending frō ẏ splene
And bitter teiris distelling frome myne ene.

¶ Without ony vane Inuocatioun
To Minerua, or to Melpomine
Nor zit wyll I mak supplicatioun

For help to Cleo, nor Calliope
Sic marrit Musis may mak me no supple
Proserpine I refuse and Appollo
And rychtso Euterpe, Iupptter, and Juno.

Quhilk bene to plesand Poetis conforting.
Quharefore, because I am nocht one of tho
I do despyse of thame no supporting,
For I did neuer sleip on Pernaso
As did the Poetis of lang tyme ago,
And spectallie the ornate Ennius
Nor dranke I neuer with Hesiodus.

Of Grece, the perfyte Poeit Souerane
Of Helicon the Sors of Eloquence
Of that mellifluous famous fresche fontane
Quhairfore I aw to thame no reuerence,
I purpose nocht to mak obedience
To sic miscreant Musis no Mahumettis
Afore tyme vsit in to Poetrie.

Rauand Rhamnusia, goddes of despyte
Wicht be to me ane Muse richt conuenable
Geue I desire sic help for tyll indyte
This murning mater, mad, and miserable
I mon go seik ane Muse more comfortable
And sic vane superstitioun to refuse
Beseikand the greit God to be my Muse.

Be quhose wyisedome al maner of thing bene Gene. 1.
the hie heuinis, & al yair ornamētis (wrocht

And without mater maid all thing of nocht
Hell, in myd Center of the Elementis
That heuinlie Muse to seik my hole intent is
The quhilk gaif sapience to king Salomon
Salme. xxix. To Dauid grace, strenth to ẏ strang Samp-
(son.
Iuges. xii. And of pure Peter, maid ane prudent Prei-
Mat. iiii And be the power of his deite (chour
Actis. ix. Of cruel Paule he maid ane cũning teichour
I mon beseik rycht lawly on my kne
His bich superexcellent Maiestie
That with his heuinly spreit he me inspyre
To wryte no thing, contrarie his desyre.

Luc. i. Beseikand als, his souerane Sone Jesu
Quhilk was consauit be the holy spreit
Incarnate of the purifyit Virgen treu
And in quhom the Prophecie was compleit
Mathew xxvii. That prince of pece, most humil & mansweit
Luc. xxiiii. Quhilk vnder Pylate sufferit passioun
Jho. xix. Upon the Croce, for our Saluatioun.

And be that cruell deth, intolerabill
Lowsit we war frome bandis of Beliall
And mairatouer, it was so proffitabill
That to this hour, come neuer man nor sall
To the tryumphant Joy Imperiall
Heb. ix. Of lyfe, howbeit that thay war neẏ so gude
Bot be the vertew of that precious blude.

Quharefor in steid, of the mont Pernaso

Swiftlie, I sall go seik my Souerane
To mont Caluarie ẏ straucht way mon I go
To get ane taist, of ẏ most fresche fontane
That sors to seik my hart may nocht refrane
Of Helicon, quhilk wes boith deip and wyde
That Longinus did graue in tyll his syde. Iho.xix

Frō ẏ fresche fontane, sprang ane famꝰ flude
Quhilk redolēt riuer, throw ẏ warld rynnis
As christall cleir, and myxit bene with blude,
Quhose sound abufe ẏ hiest heuinnis dinnis
Al faithful peple, purgyng frō thare sinnis.
Quharefor, I sall beseik his Excellence
To grant me grace, wisedome, ⁊ Eloquence.

And bath me wꝫ those dulce ⁊ balmy strandis
Quhilk on the Croce, did spedilie out spring
Frō his most tender feit, and heuinlie handis
And grāt me grace, to wryte nor dyte no thing
Bot tyll his hich honour, and loud louing
but quhose support yair may na gude be wro-
til his plesur gude work; word nor thocht (cht

Tharefor O Lord, I pray thy Maieste Ihon.ii.
As thow did schaw thy hich power deuyne
First planelie, in the Cane of Galile
Quhar thow conuertit cald watter in wyne
Conuoy my mater till ane fructuous fyne
And saue my sayings, baith frō schame ⁊ syn
Tak tent, for now I purpose to begyn.

Ane Dialog of the

Miserabill Estait of this warld, betuix Expe-
rience, and the Courteour. &c.

IN TO that Park I saw appeir
One agit man quhilk drew me neir
Quhose berd wes weil thre quarter
his hair dón ouer his schulders (lãg
The quhilk as ony snaw wes quhyte (hang
Quhome to behald I thocht deiyte
His habit Angelyk of hew
Of colour lyke the Sapheir blew
Vnder ane Holyne he reposit
Of quhose presence, I was reiosit
I did hym saiute reuerentlie
So did he me richt courteslie
To sit doun he requeistit me
Vnder the schaddow of that tre
To saif me frome the Sonnis heit
Amangis the flouris soft and sweit
For I wes weirie for walking
Than we began to fall in talking
I speirit his name with reuerence:
Courteo. I am (said he) Experience.
Than Schir (said I) ze can nocht faill
Experien. To geue ane desolate man counsall
Ze do appeir one man of fame
And sen Experience bene zour name
I pray zow Father Venerabill

Geue me sum counsale confortabill?
¶ Quhat bene (quod he) thy vocatioun Courte
Makand sic supplicatioun?
I haue (quod I) bene to this hour
Sen I could ryde ane Courteour
Bot now Father I think it best
With zour counsall to leif in rest
And frome thyne furth to tak myne eis
And quyetlie my God to pleis
And renunce Curiosite
Leuyng the Court, and lerne to de.
Oft haue I salit ouer the strandis
And trauellit throuch diuers landis
Boith south, and north, and eist and west
Zit can I neuer find quhar rest
Doith mak his habitatioun
Without zour supportatioun,
Quhen I beleue to be best eisit
Most suddandlie, I am displeisit
Frome troubill quhen I fastest fle
Than find I most aduersite
Schaw me I pray zow hartfullie
Quhow I may leue most plesandlie
To serue my God, of kingis king
Sen I am tyrit for trauelling
And lerne me for to be content
Of quyet lyfe and sober rent
That I may thank the king of glore
As thocht I had ane Millioun more
Sen euerilk Court bene variant

Full of Inuy and inconstant
Wycht I but troubill leif in rest
Now in my age, I thynk it best
Experien. ¶ Thow art ane greit kule Sone (said he)
Thing to desyre, quhilk may nocht be
Earning to haue prerogatyue
Aboue all Creature on lyue
Sen father Adam creat bene
In to the Camp of Damascene
Wycht no man say vnto this houe
That euer he fand perfite plesour
Nor neuer sall till that he se
God in his Deuyne Mateste
Iob. vii. Quharefor prepair the for trauell
Sen mennis lyfe bene bot battell
All men begynnis for tyll de
The day of thare Natiuitie
And Journelly thay do proceid
Tyll Atropos cut the fatall threid
And in the bryue tyme that thay haue
Betuix thare birth vnto thare graue
Thow seis quhat mutabilitеis
Quhat miserabill Calamiteis
Quhat troubill trauell and debait
Seis thow in euery mortall stait
Begyn at pure law Creaturis
Ascendyng syne to Senatouris
To greit Princis and potestatis
Thow sall nocht fynd in none estatis
Sen the begynning generallie

Noz in our tyme, now ſpeciallie
Bot tedious reſtles beſynes
But ony maner of ſikkernes.
Courteo.
Pzudent Father (quod I) allace
Ze tell to me one caickfull cace
Ze ſay that no man to this hour
Hes found in erth, perfyte pleſour
Without infoztunate variance
Sen we bene thzall to ſic miſchance
Quhy do we ſet ſo our Intentis
On Ryches, Dignite, and Rentis
Sen in the erth, bene no man ſure
One day but troubill tyll Indure:
And werſt of all, quhen we leiſt wene
The cruell deith, we mon ſuſtene
Geue I zour Fatherheds durſt demand
The cauſe I wald fane vndeſtand:
And als Father I zow Imploze
Schaw me ſum troubill gone afoze
That hering vtheris Indigence
I may the moze haue patience
Barrowis in tribulatioun
Bene wzechis conſolatioun.
Experie
Quod he, efter my ſmall cunnyng
To the I ſall mak anſwerying.
Bot Dzdourlie foz to begyn
This Miſerie pzoceidis of Syn
Bot it war lang to be defynit
Quhow all men ar to Syn Inclynit
Quhen Syn aboundantlie doith ring
Juſtlie God makith puniſching.

Quharefoze greit God in to his handis
To dant the warld, hes diuers wandis
Efter our euill conditioun
He makis on vs punitioun
With hsunger, derth and Indigence
Sum tyme greit plaigis, and pestilence,
And sum tyme with his bludy wand
Thzow cruell weir be sey and land
Concluding all out miserie
Pzoceidis of Syn, alluterlie.

Countee. ☞ Father (quod I) declare to me
The cause of this Fragilitie
That we bene all to Syn inclynd
In werk in wozd, and in our mynd
I wald the verite wer schawin
Quho hes this seid amang vs sawin
And quhy we ar condampnit to dede
And quhow that we may get remede.

Experien. (Quod he) the Scripture hes concludit
Wen frome felicite wer denudit

Gene.iii. Be Adam our Pzogenitour
Umquhyle of Paradyse possessour
Be quhose most wylfull arrogance
Wes Mankynd bzocht to this mischance
Quhen he wes Inobedient
In bzeking Godis Commandement

Roma.v. Be solistatioun of his wyfe
He lost that heuinlie plesand lyfe
Eiting of the forbiddin tre
Thare began all our miserie.
So Adam wes cause Radicall

That we bene fragill Synnaris all.
Adam bzocht in this Nation
Syn, Deith, and als Dampnation
Quho wyll say, he is no Synnar
Chzist sayis, he is ane greit lear
Mankynd spzang furth of Adamis loynis
And tuk of hym, flesche, blude, and bonis 1. Ibo.
And so efter his qualite
All ar Inclynit Synnaris to be.
Bot zit my Sonne, dispare thow nocht
For God that all the warld hes wzocht
Hes maid ane Souerane remede
To saif vs both frome Syn and dede
And frome Eterne dampnation.
Thairfoze tak consolation
For God as Scripture doith recozde
Hauyng of Man Misericozde
Send doun his onely Sone Jesu
Quhilk lichtit in ane Virgin treu
And cled his hich Diuinite
With our pure vyle Humanite
Syne frome our synnis to conclude Apoc.
He weschc vs with his pzecious blude.
Quhowbeit thzow Adam, we mon de, Roma.
Thzouch that Lozd we sall raisit be Debz.
And euerilk man he sall releue
Quhilk in his blude doith firme beleue.
And bzing vs all vnto his gloze
The quhilk thzow Adam bene fozloze.
Without that we thzow laik of faith Chri.

Of his Godheid incur the wraith
o.iii. Bot quho in Chriſte, firmely beleuis
Salbe releuit frome all miſcheuis.
urteo. Quhat faith is that, that ze call ferme
Schir gar me vnderſtand that terme:
erien. Faith without Hope, and Cherite
bze.xi Auailis nocht, my Sone (ſaid he)
urteo. Quhat Cherite bene, that wald I knawe
perien. Quod he, my Sone that ſall I ſchaw
First luke thy God, aboue all thing,
oz.xiii And thy Nichtbour, but fenzeing
Do none Iniure, noz belanie
cob. ii Bot as thow wald war done to the
Quick faith, but chertable werkis
Can neuer be, as wryttis Clerkis
Moze than the fyre, in til his micht
Can be but heit, noz Sone but licht
Geue Cherite in to the faitis
Thy faith, noz hope, no thing auailis.
The Deuill hes faith, & trimmillis foz dreid
Bot he wantis hope, and luke in deid.
Do all the gude, that may be wrocht
But Cherite all auailis nocht
Quharefoz pray to the Trinite
Foz tyll ſupoze thy Cherite.
Now haue I ſchawin the as I can
Quhow Father Adam the firſt man
Wrocht in the warld, boith Syn and Dede.
And quhow Chriſt Ieſu maid remede
Quhilk on the day of Iugement

Sall vs delyuer frome tozment
And bring vs to his leſting gloze
Quhilk ſall indure foz euer moze.
Bot in this warld thow gettis no reſt
I mak it to the manifeſt.
Tharefoze my Sone be diligent
And lerne foz to be patient
And in to God, ſet all thy traiſt
All thing ſall than cum foz the beſt.
Father I thank zow hartfullie
Of zour confozt, and cumpanie
And heuinlie conſolatioun
Makand zow ſupplicatioun
Geue I durſt put zow to ſic pyne
That ze wald pleis foz to defyne
And gar me cleirlie vnderſtand
Quhow Adam bzak the Lozdis command
And quhow thzow his tranſgreſſioun
Wer punift his Succeſſioun
My Sone (quod he) wald thow tak cure
To luke on the Diuyne Scripture
In to the buke of Geneſis
Quhat Hiſtozie thare thow ſall nocht mis
And alſwa ſindzie cunnyng Clerkis
Hes done rehers in to thare werkis
Of Adamis fall full Oznatly
Ane thouſand tymes better noz I
Can wzyte of that vnhappy man,
Bot I ſall do the beſt I can
Schoztlie to ſchaw that cairfull cace
With the ſuppozt of Goddis grace.

Ane exclamation to

The Redar, Twiching the writting of Vulgar, and Maternall Language.

☞(✠)☜

GENTIL Redar, haif at me nō dispyte
Thinkand ẏ I presūpteously pretend
In vulgar tōng, so hie mater to wryte
Bot quhair I mys, I pray the, tyl a-
Til vnlernit, I wald ẏ cause wer kend (mēd
Of our most miserabill trauell and torment
And quhow in erth, no place bene permanent

Quhowbeit ẏ diuers deuot cūnyng Clerkis
In Latyne toung hes writtin syndrie bukis
Our vnlernit knawis lytle of thare werkis
More than thay do the rauing of the rukis
Quharefor to Colzearis, Carteris & to cukis
To Iok and Thome, my ryme sal be directit
With cūnyng men, quhowbeit it wilbe lactit.

Thocht euery cōmoun may not be one Clerk,
Nor hes no Leid, except thare tōng maternal
Quhy suld of god, ẏ maruello⁹ heuinlie werk
Be hid frō thame, I think it nocht fraternall
The father of heuin, quhilk wes, & is eternal
To Moises gaue, the Law on mont Sinay,
Exod.xx. Nocht in to Greik, nor Latyne, I heir say.

He wrait the Law, in Tablis hard of stone
In thare awin vulgare language of Hebrew

That all the Barnis of Israell euery one
Mycht knaw the law, and so ẏ same ensew
Had he done wryt, in Latyne or in Grew
It had to thame bene bot ane sauirles Jest
Ze may weill wit, God wrocht all for the best.

¶ Aristotell, nor Plato, I heir sane
Wrait nocht thare hie Philosophie naturall
In Duche, nor Dence, nor toung Italiane
Bot in thare most ornat toung maternall
Quhose fame, and name dois regne ꝑpetuall
Famous Virgill, the Prince of Poetrie
Nor Cicero, the flour of Oratrie.

Wrait not in Caldie language nor in Grew
Nor zit in to the language Saracene
Nor in the naturall language of Hebrew
Bot in the Romane toung as may be sene
Quhilk wes thare ꝓper language as I wene
Quhē Romanis rang Dominatorꝫ in deid
The Ornate Latyne wes thare proper leid.

In the mein tyme, quhē ẏ thir bald Romance
Ouer all the warld had the Dominioun
Maid Latyne sculis, thare glore for til auāce
That thair lāguage micht be ouer al cōmoun
To that intent, be my Opinioun
Traisting that thair Impyre suld ay indure
Bot of fortune, alway thay wer nocht sure.

Of Languagis, the first Diuersitie
Wes maid be Goddis Maledictioun

Gene. xi

Quhen Babilon was beildit in Caldee
Thoſe beildaris gat none vther afflictioun
Afoꝛe the tyme of that punitioun
Wes bot ane tõng, quhilk Adã ſpak him ſelf
Quhare now of toungis, thair bene thꝛe ſcoꝛe (and twelf,
Nochtwithſtanding, I think it greit pleſour
Quhare cuunyng men, hes languagis anew
That in thare ȝouth, be diligent laubour
Hes lernit Latyne Greik, and auld Hebꝛew
That I am nocht of that ſoꝛt ſoꝛe I rew
Quhatefoꝛe I wald all bukis neceſſare
Foꝛ our faith, wer in tyll our toung vulgare

Actis. ii. Chriſt efter his gloꝛious Aſcentioun
Till his Diſcipulis ſend the holy Spꝛeit
In toungis of fyꝛe, to that intentioun
Thay beand of all languagis repleit
Thꝛouch all the warld ẅ woꝛdis fair & ſweit
Tyl euery mã the faith, thay ſuld furth ſchaw
In thare awin leid, delyuerand thame ȳ law,

Tharefoꝛe I think one greit deriſioun
To heir thir Nunnis, & ſiſteris nicht and day
Syngand and layand pſalmes and Oꝛiſoun
Not vnderſtãding quhat thay ſing noꝛ ſay
Bot lyke ane ſtirling. oꝛ ane Popingay
Quhilk lernit ar, to ſpeik be lang blagis
Thame I compair, to birdis in ane cage.

Rycht ſo Chyldꝛen, and Ladyis of honouris,

Prayis in Latyne, to thame ane vncouth leid
Wumlād thair matynis, euinsāg & pair houre
Thare *Pater noster*, *Aue*, and thair *Creid*. (ris
It wer als plesand to thare spreit in deid
God haue mercy on me, for to say thus,
As to say, *Miserere mei Deus*.

Sanct Jerome in his proper toung Romane
The law of God, he trewly did translait
Out of Hebrew, and Greik in Latyne plane
quhilk hes bene hid frō vs lāg time god wait
Unto this tyme, bot efter myne consait
Had sanct Jerome bene borne in tyll Argyle
In to Irische tōng, his buks had done cōpyle.

Prudent sanct Paull doith mak narratioun
Twiching the diuers leid of euery land
Sayand thair bene more Edificatioun
In fyue wordis that folk doith vnderstand
Nor to pronounce of wordis ten thousand
in strāge lāgage syne wait not quhat it menis
I think sic pattring is not worth twa prenis. 1. Cor. xiiii.

Vnlernit peple on the holy day.
Solemnitlie thay heir the Euangell soung
Not knawin quhat ỹ preist dois sing nor say,
Bot as ane bell, quhē that thay heir it roung
Zit wald the preistis in thair mother toung
Pas to the Pulpite, & that Doctrine declare
Tyll lawid peple, it wer more necessare.

I wald prelatis and Doctouris of the Law
With vs lauid peple, wer nocht discontent
Thocht we in our vulgare toung, did knaw
Of Christ Jesu, the lyfe and Testament
And quhow that we suld keip commandemēt
Bot in our language, lat vs pray and reid
Our Pater noster, Aue, and our Creid.

I wald sum Prince, of greit Discretioun
In vulgar language, planely gart translait
The neidfull lawis, of this Regioun
Than wald thare not, be half so greit debait
Amang vs peple of the lawe Estait
Geue euery man, the verite did knaw
We neidit nocht, to treit thir men of law.

Tyl do our nychtbour wrāg, we wald be war
Geue we did feir, the lawis punischement
Thare wald not be, sic brawlyng at the bar
Nor men of law, lop to sic Royall rent
To keip the law, geue all men wer content
And ilk man do, as he wald be done to
The Jugis wald get lytle thing ado.

The Propheit Dauid king of Israell
Compyld ẏ plesand Psalmes of the Psaltair
In his awin proper toung as I heir tell
And Salomon, quhilk wes his sone and air
Did mak his buke, in tyl his toung vulgair
Quho suld not thair saying, be til vs schawin
In our lāguage, I wald ẏ cause wer knawin

Lat Doctouris wryte thare curiois questionis
And argumentis, fawin full of Sophistrie
Thare Logick, and thare hich Opinionis
Thare dirk Jugementis, of Astronomie
Thare Medecine, and thare Philosophie
Lat Poetis schaw, thare glorious ingyne
As euer thay pleis, in Greik or in Latyne.

Bot lat vs haue the Bukis necessare
To commoun weill, and our Salvatioun
Justlie translatit, in our toung Vulgare
And als I mak the Supplicatioun
O gentill Redar, haue none Indignatioun
Thinkand I mell me with so hie matair
Now to my purpose forthwart will I fair.

The Creatioun of

Adam and Eue.

(+)

QVhē God had maid ȳ heuinnis bricht
The Sone, & Mone, for to gyf licht
The sterry heuin, and Chrystalline
And be his Sapience Diuine
The Planetis in thare circles round
Quhirlyng about with merie sound
Of quhome Phebus was principall
Just in his Lyne Eclipticall
And gaue be Diuyne Sapience

Tyll euery Ster thare Influence
With motioun continuall
Quhilk doith indure perpetuall
And farrest frome the heuin Empyre
The erth, the water, air, and fyre.
He cled the erth, with herbis and treis
All kynd of fischis in the seis
All kynd of best, he did prepair
With foulis fleing in the air.
Thus be his word, all thing was wrocht
Without materiall maid of nocht
So be his wysedome Infinyte
All wes maid plesand and perfyte.
Quhen heuin, and erth, & thare contentis
Wer endit with thare Ornamentis
Than last of all, the Lord began
Of moste vyle erth, to mak the man,
Nocht of the Lillie nor of the Rose
Nor Cyper tree, as I suppose,
Nother of gold, nor precious stonis
Of erth he maid flesche, blude and bonis
To that intent, God maid hym thus
That man suld nocht be glorious
Nor in hym self, no thing sulde se
Bot mater of humylite.
Quhen man wes maid, as I haue tauld
Gene. ii. God in his face, did hym behauld
Breithand in hym, ane lyflie spreit
Quhen all thir werkis wer compleit
He maid man to his similitude

Pzecelland in to pulchzitude
Dotit with giftis of Nature
Aboue all erdlie Creature
Syne plesandlie did hym conuoy
To ane Regioun repleit with Joy
Of all plesour, quhilk bair the pzyce
And callit erthlie Paradyce
And bzocht be Diuyne pzouidence
All beistis, and birdis, tyll his pzesence
Adam did craftelie Impone
Ane speciall name tyll euery one
And to all thyngis materiall
He namit thame in speciall
Quhow he thame namit, zit bene kend
And salbe to the warldis end.
In to that gardyng of plesance
Two treis grew, most till auance
Aboue all vther, quhilk bair the pzyce
In middis of that Paradyce.
The one wes callit the tre of lyfe
The vther tre, began our stryfe,
The tre to knaw boith gude and euill
Quhilk be persuasioun of the Deuill
Began our miserie and wo,
Bot lat vs to our purpose go.
Quhow God gaue Adam strait cõmand
That tre to twiche nocht with his hand
All vther fructis of Paradyce
He bad hym eit at his deuyce.
Sayand, gyf thow eit of this tre

With dowbill deith, than ſall thow de
Tharefoze I the commaud be wat
And frome this tre, thow ſtand a fat.
Zit Father Adam wes allone
But companie of ony one
Than thocht the Lozd it neceſſar
Tyll hym to create ane helpar.
☞God pat in Adam ſic Sapour
That foz to ſleip, he tuke pleſour,
And laid hym doun vpon the ground
And quhen Adam wes ſleipand ſound
He tuke ane Rib, furth of his ſyde
Syne fillit vp, with fleſche and hyde
And maid ane woman of that bone
Fairar of fozme, wes neuer none.
Than tyll Adam Incontinent
That fair Lady, he did pzeſent.
Quhilk ſchoztlie ſaid, foz to conclude
Thow art my fleſche, my bonis, and blude.
And Virago, he callit hir than
Quhilk is Interpzeit, maid of man.
Quhilk Eua, efterwart was Namit
Quhen foz hir fait, ſcho wes dekamit
Than did the Lozd thame ſanctifie
Saying Incres, and Multiplie
Be this, men ſuld leif all thare kyn
And with thare wyffis mak dwellyn
And foz thare ſaik leif Father and Mother
And luke thame beſt, aboue all vther

That thare ſeid, and ſucceſſioun
Wycht pleneis euery Natioun.
I liſt nocht tarie till declair
All pzoperteis of that place pzeclair
Quhow herbis, and treis, grew ay grene,
Noz of the temperat air ſerene
Quhow fructis Indeficient
Ay alyke rype and redolent,
Noz of the Fontane, noz the fludis,
Noz of the flouris pulchzitudis.
That mater Clerkis dois declair
Quharefoz, I ſpeik of thame na mair.
The Scripture makis no mentioun
Quhow lang thay rang in that Regioun,
Bot I beleue, the tyme wes ſchozt
As diuers Doctouris dois repozt.

Of the Miſerabill

Tranſgreſſioun of Adam.

FATHER: How happinit that miſchãce (Quod I) ſchaw me the circumſtance Declare me that cairfull cace How Adam loſt that pleſand place Courtes.
Frome hym, and his Succeſſioun
Quhow did pzoceid that tranſgreſſioun?
(Quod he) efter my rude Ingyne Experien
I ſall reherſe the that rewyne

Quhen God the Plasmatour of all
In to the heuin Empyriall
Did Creat all the Angellis bricht
He maid one Angell most of mycht
To quhome he gaue preeminence
Aboue thame all in Sapience
Because all vther he did prefer
Namit he wes bricht Lucifer
He wes so plesand and so fair
He thocht him self without compair.
And grew so gay and glorious
He gan to be presumptcous,
And thocht that he wald set his sait
In to the north, and mak debait
Agane the Maieste Deuyne
Quhilk wes the cause of his rewyne,
For he incurrit Goddis Ire
And banyst frome the heuin Empyre
With Angellis mony one Legioun
Quhilkis wer of his opinioun.
Innumerabill with him thare fell.
Sum lichtit in the lawest hell,
Sum in the se did mak repair,
Sum in the erth, sum in the air
That most vnhappie cumpany
At Father Adam had Inuye
Persauing Adam and his seid
In to thair placis to succeid.
The Serpent wes the subtellest
Aboue all beistis and craftiest

Than Sathan, with ane fals intent
Wid enter in to that Serpent
Imaginyng sum craftie wyle
Quhow he micht Adam best begyle
And gar hym brek commandement.
Wot to the woman first he went,
Traistyng the better to preuaill
Full subtellie did hir assaill
With fatund wordis, fals and fair
He grew with hir familiar
That he his purpose micht ausance
Beleuand in hir Inconstance.
Quhat is the cause, Madame (said he)
That ze forbeir sone plesand tre,
Quhilk bene but peir most precious
Quhose fruct bene most delycious?
I Nyll (quod sche) thare to accord
We ar forbiddin be the Lord
The quhilk hes geuin vs lyberte
Tyll eit of euery fruct and tre
Quhilk growis in to Paradyse,
Brek we command, we ar nocht wyse.
He gaue tyll vs ane strait command
That tre to twiche nocht with our hand
Eit we of it, without remede
He said but dout, we suld be dede.
Beleue nocht that (said the Serpent)
Eit ze of it Incontinent,
Repleit ze sall be with Science

Wit

And haue perfyte Intelligence
Lyke God hym self, of euill and gude.
Than haistelie for to conclude
Yeiting of this prerogatyue
Scho pullit doun the fruct belyue,
Throuch counsall of this fals Serpent
And eit of it to that intent,
And pat hir husband in beleue
That plesand fructe giue he wald preue
That he suld be als Sapient
As the greit God Omnipotent.
Think ze nocht that aue plesand thing
That we lyke God suld euer ring.
Hir heirand this Narratioun
And be hir solistatioun
Wount be prydefull ambitioun
Ye eit on that condition
The principall poyntis of this offence
War pryde, and Inobedience
Desyring for to be Equall
To God, the Creatour of all.
Allace Adam, quhy did thow so
Quhy causit thow this mortall wo
Had thow bene constant ferme and stabill
Thy gloze had bene Incomparabill
Quhare wes thy consideratioun
Quhilk had the Dominatioun
Of euery leuand Creature
That God had formit be Nature

Tyll vse thame at thy awin deuyse
Wes thow nocht prince of Paradyse
Wes neuer man sen syne on lyue
That God gaue sic Prerogatyue
Ye gaue the strenth, aboue Sampson,
And sapience moze than Salomon,
Young Absolon in his tyme most fair
To thy bewtie wes no compair,
Aristotell thow did precell
In to Philosophie naturall,
Virgill in tyll his Poetrie,
Noz Cicero in till Oratrie,
Wat neuer half so Eloquent
Nuhy brak thow Goddis Commandement
Nuhare wes thy wit, that wald nocht fle
Far frome the presence of that tree
Gaue nocht thy Maker the fre will
To tak the gude, and leif the euill?
Nuhow micht thy forfait be excusit
That Goddis commandement refusit
Throuch thy wykkis perswasioun
Nuhilk hes bene the occasioun
Sen syne, that mony nobill men
Be the tuill counsale of wemen
Alluterlie destroyit bene
As in the historyis may be sene.
Nuhilk now we neid nocht till declair
Bot forduart till our purpose fair.

Quhen thay had eitin of the frute,
Of Joy than war thay destitute
Than gan thay baith, for to think schame
And to be naikit thocht defame
And maid thame Breikis of leuis grene,
That thare secreitis suld nocht be sene.
Bot in the stait of Innocence
Thay had none sic experience
Bot quhen thay war to Syn subiectit
To schame and dreid thay war coactit
And in ane busk thay hid thame cloce
Eschamit of the Lordis voce,
Quhilk callit Adam be his Name
(Quod he) my Lord, I think gretl schame
Naikit to cum to thy presence.
Thow had none sic Experience
(Quod God) quhen thow wes Innocent
Quhy brak thow my commandement.
Allace (quod Adam) to the Lord
The verite I sall record.
This woman that thow gaue to me
Gart me eit of zone plesand tre.
Rychtso the woman hir excusit
And said, the Serpent me abusit.
Than to the Serpent, God said thus,
O thow Desauer venemous,
Because the woman thow begylit
Frome thyne furth sall thow be exilit.
Curst and waryit sall thou be,

So sall thy seid be efter the.
Cauld erth salbe thy fude also
And creipand on thy breist sall go
Als I sall put Enemite
Betuix the woman euer and the
Betuix thy seid, and womannis seid
Salbe continuall mortall feid.
Quhowbeit thow hes wrocht thir myscheuis
It sall nocht be as thow beleuis
Sic seid salbe in woman sawin
That thy power salbe doun thrawin,
Tredding thy heid that thow may keill
And thow sall tred hym on the heill.
This was his promis, and mening
That the Immaculate Virging
Suld beir the Prince Omnipotent
Quhilk suld tred doun that fals Serpent
Sathan and all his companie
And thame confound alluterlie.
(Quod I) geue Sathan prince of hell
Spak in the Serpent as ze tell
And beistis can no way syn at all
Quhy wes the Serpent maid so thrall
I heir men say afore that hour
The Serpent had ane fair figour
And zeid straucht vp vpon his feit
And had his memberis all compleit
As vtheris beistis vpon the bent.

(Quod he) for he wes Instrument
To Sathan, in this Miserie
Punist he wes, as ze may se.
As be experience thow may knaw
Expres in to the Commoun law
Ane man conuictit for Bugre
The beist is brint, als weill as he
Howbeit the beist be Innocent.
And so befell of the Serpent
It was the Feynd full of despyte
Of Adamis fall quhilk had the wyte,
As he hes had of mony mo
Bot tyll out purpose lat vs go.
Than to the woman for hir offence
God did pronunce, this sore sentence.
All plesour that thow had aforrow
Sall changit be in sesting sorrow.
Quhare that thow suld with mirth and Joy
Haue borne thy birth but pane or noy
Now all thy barnis sall thow bair
With dolour and continuall cair,
And thow salbe for ought thow can
Euer subiectit to the Man.
Be this sentence, God did conclude
Wemen fronte libertie denude,
Quhilk be experience ze may se
Quhow Quents of most hie degre
Ar vnder most subiectioun
And sufferis most correctioun.

For thay lyke birdis in tyll ane cage
Ar keipit ay vnder thirlage.
So all wemen in thare degre
Suld to thare men subiectit be.
Quhowbeit sum zit wyll stryue for stait
And for the maistrie mak debait,
Quhilk gif thay want, boith euin & morrow
Thare men wyll suffer mekle sorrow
Of Eue, thay tak that qualite
To desyre Soueranite.
And than till Adam, said the Lord
Because that thow hes done accord
Thy wyll, and harknit to thy wyfe
Now sall thow lose this plesand lyfe.
Thow wes tyll hir obedient
Bot thow brak my Commandement
Cursit and baren the erth sall be
Quhare euer thow gois till that thow de.
But laubour, it sall beir no corne
Bot Thrissil, Nettill, Breir, and Thorne.
For fude thow gettis none vther beild
Bot eit the herbis vpon the feild.
Sore laubouring tyll thy brow is sweit
Frome thyne furth sall thow wyn thy meit
I maid the of the erth certane
And thow in erth sall turne agane.
Than maid he thame Abilzement
Of skynnis ane raggit Rayment.

Thame to preserue frome heit and cauld
Than grew thare dolour mony fauld.
Now Adam ar ze lyke tyll vs
With zour gay garment glorious?
To thame thir wordis, said the Lord
Than cryit thay boith Misericord
Quhen frome that gairth with hartis sore
Banischit thay wer for euer more,
In to this wrechit vaill of sorrow
With daylie laubour ewin and morrow
Efter quhose dolorous departing,
The Lord gaue Paradyse in keping
Tyll ane Angell of Cherubin
That none sulde haue entres tharein.
At the quhilk entres he did stand,
With flammand fyrie sword in hand,
To keip that Adam, and his wyfe
Sulde nocht taist of the tre of lyfe,
For geue thay of that tre had preuit
Perpetuallie thay micht haue leuit.
So Adam, and his Successioun
Of Paradyse tynt possessioun,
And be this Syn Originall
War men to Miserie maid thrall.
My Sone now may thow cleirly se
This warld began with miserie
With miserie it doith proceid
Courteo. Quhose fyne sall dolour be and dreid.
Father (quod I) quhat kynd of lyfe

Led Adam with his lustie wyfe
Efter thair baillfull banising?
(Quod he) continuall womenting Experie
My hart hes zit compassioun
Quhow thay went wandring vp and doun
Weiping with many lowd allace
That thay had lost that plesand place
In wildernes to be exyld
Quhare thay fand nocht bot beistis wyld
Wannessing thame for tyll deuore
Quhilkis all obedient war afore.
Father (quod I) in quhat countre Courte
Did leif Adam, efter that he
Was banischit frome that delyte?
Clerkis (quod he) hes put in wryte Experien
Quhow Adam dwelt with mekle baill
In Mamber, in that lustie vaill,
Quhilk efter was, the Iowis land
Quhare zit his Sepulture dois stand Gen. iiii.
I list nocht tary till discryue
The wo of Adam nor his wyue
Nor tell quhen thay had Sonnis two
Cayn, and Abell, and no mo.
Nor quhow curst Cayn, for Inuy
Did slay his brother cruelly
Nor of thair mutning, nor of thare mone
Quhen thay but Sonnis wer left allone,
Abell lay slane vpon the ground
Curst Cayn flemit, and Vacabound

Noʒ quhow God of his ſpeciall grace
Send thame the thʒid Sone fair of face
Moſt lyke Adam, of flelſche and blude,
Seth was his Name, gracious and gude
Noʒ quhow blind Lameth, vakleſlie
Did ſlay Cayn vnhappelie.
Adam as Clerkis dois diſcryue
Begat with Eue his wofull wyue,
Of Ten Childʒen, thʒettie and two
And of Dochteris alyke alſo.
Be this thow may weill vnderſtand
That Adam ſaw mony ane thouſand,
That of his body did diſcend
Oʒ he out of the warld did wend.
Adam leuit in erth but weir
Compleit, nyne houndʒeth and thʒetty ʒeiris
And all his dayis war bot ſoʒrow
Remembʒing baith euin and moʒrow
Of Paradyce the pʒoſperitie
And ſyne of his greit Miſerie.
His hart micht neuer be reioſit
Remembʒing quhow the heuin wes cloſit
Frome hym, and his ſucceſſioun,
And that be his tranſgreſſioun.
Efter his deith, as I heir tell
His Saule diſcendit to the hell
And thare remanit pʒeſoneir
In that Dungeoun, thʒe thouſand ʒeir
And moʒe, ſo did baith euill and gude

Till Chriſt for thame had ſched his blude,
Than be that moſt precious Ranſoun
Thay wer delyuerit of preſoun
I haue declarit now as I can
The Miſerie of the firſt man.

Quhow God

Deſtroyit all Leuand Creaturis in erth for Syn, And Drownit thame be ane Terrible Flude, in the tyme of Noe. &c.

PRVDENT Father Experience
Declare to me, ore ze go hence
Quhat was the cauſe God did diſtroy
All Creature in the tyme of Noee
(Quhod he) I trimmyll for to tell
That Infortune, quhow it befell
The cauſe bene ſo abhominabill
And the mater ſo miſerabill.
Bot for to ſchaw the Circumſtance
Manifeſtlie of that miſchance.
Firſt I mon gar the vnderſtand
Quhow Adam gaif eppres command

Courteo.

Experien.

Gene. 2.

That

That thoſe quhilkis come of Sethis blude
Becauſe thay wer gratious and gude
Suld nocht contract with Caynis kyn
Quhilkis wer Inclynit all to Wyis
Cyll obſerue that commandement
Cayn paſt in to the Oꝛient
With his wyfe, callit Calmana
Quhilk was his awin Syſter allwa.
Quhare his offſpꝛing did lang remane
Beſyde the montane of Tatbane.
And Seth did lang tyme lede his lyfe
With Delboza, his pꝛudent wyfe
Quhilk wes his Siſter gude and fair
In Damaſcene maid thair repair.
In that countre of Sethis clan
Diſcendit mony holy man
So lang as Adam wes leuand
The peple did obſerue command
Quhen he wes dede, and laid in ground
And peple greitly did abound
And Cayn ſlane, as I haue ſchawin,
And Sethis dayis, all ouer blawin
The Sonnis than of Sethis blude
Gene. vi. Seand the pleſand pulchꝛitude
Of the Ladyis of Caynis kyn
Quhowbeit thay knew weill it wes Syn
Oppꝛeſt with ſenſuall luſtis rage
Did tak thame in to Mariage.
And ſo coꝛruptit wes that blude
The gude with euill, and euill with gude.

Than as the peple did incres
Thay did abound in wickitnes
As holy Scripture dois rehers
Quhilk I abhor, to put in vers,
Or tell with toung, I am nocht abill
The suthe bene so abhominabill.
Quhow men, and wemen, schamefullie
Abusit thame selfis vnaturallie,
Quhose foull abhominatioun
And vncouth fornicatioun
I think greit schame to put in wryte,
All that Paull Orose doith indyte.
Quhilk giue I wald at lenth declair
It wer yneuch to fyle the air.
Greit Clerkis of Antiquiteis
Hes wryttin mony trew storeis
Quhilkis as worthy to be commendit
Quhowbeit thay be nocht comprehendit
At lenth in the Diuyne Scripture.
Bot I sall do my besie cure
To tak the best (as I suppose)
That maist pertenis to my purpose,
And with support of Christ our king
I purpose to confirme no thing
Of the auld Hystoricience
Contrarious tyll his Excellence.
Quhowbeit that sum mennis Traditionis
Be contrair Christis Institutionis
Of thame thocht sum thing I declair,

Now lat vs proceid forther mair,
And with ane Language lamentabill
Declare this mater miserabill.

ourteo. Father the caulis wald I knaw
Quhy thay of Nature brak the lawe

xperien. I traist (quod he) that wickitnes
Generit throw sleuthfull Idilnes
The Deuill with all the craft he can
Quhen he persauis ane Idill man
Or woman geuin till Idilnes
He gettis ersilie entres.
And so be this occasioun
And be the Feindis persuasioun
The hole warld vniuersallie
Corruptit was alluterlie.

urteo. Quhat wes the cause, thay Idle wair
That cace (quod I) to me declair.

xperien. (Quod he) be my Imaginatioun
For lak of vertuous Occupatioun.
For of Craftis, thay had small vsage
Of Marchandyse, nor laborage,
The erth than wes so plentuous
Of fruct, and Spyce delicious,
The herbis wer so comfortabill
Delytesum and Medicinabill,
The Fontants fresche and redolent
To laubouring thay tuke lytle teut.
All maner of beistis at thare plesour
Did multiplie without laubour.

The tyme betuix Adam and Noe
To se the erth, it wes greit Joy
Plantit with precious treis of pryce.
Four famous Fludis of Paradyce
Ran throuch the erth in syndrie partis
Spreiding thare branchis, in all airtis,
The watter was so strang and fyne
Thay wald nocht laubour to mak wyne.
The fruct, and herbis, wer so gude
Thay maid no cair for vther fude.
And so the peple tuke no cure
Bot past thare tyme at thare plesour,
Ay findand new Inuentionis
To fulfyll thare Intentionis,
So that the Lord Omnipotent
That he maid man did him repent.
And schew vntill his seruand Noe
That he wald all the warld distroy
Except hym self, and his Meinze.
Allace (quod Noe) quhen sall that bee
Than said the Lord, sen thow so speiris
I sall prolong sax score of zeiris
Tarying vpon thare repentance
Or I fulfyll my Just Sentence.
In the meine tyme, fall thow to wark
Incontinent, and beild ane Ark.
Quhilk Noe began Obedientlie
And wrocht on it Continuallie.
And to the peple daylie preicheit

To cry for grace, he to thame techeit.
And to thame planelie did declair,
That God his wand no more wald spair,
Bot on thame he wald wirk vengeance.
To Noe zit gaue thay no credence
And so thay wer Incounsolabill
Using thare lust abhominabill
And tuke his precheing in despyte
Ay following thare foull delyte
More and more, till that dulefull day
Quhilk all the warld put in effray.

Courteo. Father ze gart me vnderstand
Quhen Adam brak the Lordis cōmand
Tyl agment his afflictioun
God gaue his Maledictioun
Unto the erth, quhilk wes so fair
That it suld barren be and bair
And without laubour beir no corne
Nor fruct, bot thrissill, breir, and thorne.
Now say ze, in the tyme of Noe
To se the erth, it wes greit Joy,
Plantit with fructis gude and fair
The suthe of this, to me declair.
Thir sayingis two, gar me considder
Quhow ze mak thame agre to gidder.

Experien. God maid that promis sickerlie
Quhowbeit it come nocht Instantlie
(Quod he) as Clerkis dois conclude.
Bot efter quhen the furious Flude

Distroyit the erth, alluterlie
Than come that promis sickerlie.
Euin siclyke as God gaue command
Adam to twiche nocht with his hand
Noz eit of the kozbiddin tre,
Geue he did so, that he suld de.
Quhowbeit he deit nocht but weis
Ekter that day nyne hundzeth zeir.
Rychtso the Prophett Esayas
Speikand of Chzist, the greit Messias, Esay,
Sayand the Barne, is till vs bozne
To saik mankynd quhilk is kozlozne,
As he had bene bozne Instantlie
Zit wes he nocht bozne bertlie
Ekter that saying mony one zeir
As in the Scripture, thow may heir,
Ane thousand zeir, quho reknith richt 2. Pet.
Is bot one hour, in Goddis sicht
Exemplis mony, I micht tell
Wer it nocht tedious koz to dwell.
Tyll our purpose, lat vs proceid
Schawand the hicht, the lenth and bzeid
And qualite of Noyis Ark
Quhilk wes ane richt excellent wark.
Of Pyne tre maid bound weill about
Laid ouer with pik, within and out
Iunit full cloce, with naillis strong
And wes thze houndzeth Cubitis loug,
Fyftie in bzeid, thzetty in hicht. Eill

Thre Chalmeris Junit weill and wicht,
And euerilk loft, aboue ane vther
Withoutin Anker, Air, or Ruther.
Ane richt Cubit, as I heir tell
Of mesour now micht bene ane ell
In the mid syde, ane dur thare wes
For Beistis ane esie entres.
This Ark quhilk was boith lang and large
Maid in the boddum, lyke ane Barge
Couerit with burdis weill abuse
Most lyke ane house, with set on rufe,
Quhose riggin wes, ane Cubit braid,
Quharein thare wes, ane wyndo maid
Sum sayis, weill closit with Christall cleir
Quharethrow the day lycht micht weil appeir
This worke the more was to be prysit
Because be God, it wes deuysit.
The making of this Ark but weir
Indurit weill ane houndreth zeir.

Quhē Noe had done compleit this wark
God did hym close, within the Ark,
With him his wyfe, and Sonnis thre,
With thare thre wyfis, but mo menze.
And of all foulis of the air
Of euerilk kynd enterit ane pair.
Rychtso two Beistis of euerilk kynd
For quhy, it wes the Lordis mynd
That Generatioun suld nocht faill,
Quharefore of Femell, and of Maill

Of euerilk kynd wer keipit two.
Bot to rehers, myne hart is wo
The dolent Lamentatioun
That tyne of euerilk Natioun,
Sayand allace ane thousand syis
Quhen wynd, and rane, began to ryis.
The Roikis with reird, began to ryue
Quhen vglie cluddis did outerdryue
And dirkynnit so, the heuinnis bricht,
That Sone, nor Mone, micht schaw no licht
The terribill trimling of erth quaik
Gart Biggingis bow, and Citeis schaik,
The thounder raik the cluddis sadill
With horrible sound, Esponentabill.
The fyreflauchtis flew ouerthort the fellis
Thã wes thare nocht, bot zowtis and zellis.
Quhen thay persault, without remede,
All Creature, to sufferdede,
All Fontanis frome the erth vpspzang
And frome the heuin, the rane doun dang
Fourty dayis, and fourty nichtis
Than ran the Deple to the hichtis,
Sum clam in craigis, sum in treis,
And sum to the hichest montanis fleis
With mazeterrour; nor I can tell
Bot all for nocht, the fludis fell
And wynd did rowt, with sic ane reird
That euerilk wicht, warpit his weird.
Cryand allace, that thay wer borne

In to that Flude, to be forlorne.
Men micht no help mak to thare wyifis
Nor zit support thare barnis lyifis.
The fludis rose, with so greit michtis
That thay ouer couerit all the hichtis.
Thay micht no more thare lyuis lenth
Bot swame so lang, as thay had strenth.
And so with cryis Lamentabill
Endit thare lyuis Miserabill.
Aboue montanis, that war most hie
Fyftie Cubitis rose the see.
Men may Imagyne in thare mynd
All Creature in to thare kynd,
Boith Beistis, and foulis in the air
In thare maneir, maid mekle cair,
The fischis thocht thame euill begyld
Quhē thay swame throuch the woddis wyld
Quhailis tumland amang the treis,
Wyld beistis swomand in the seis
Birdis with mony pietuous pew
Efferitlie in the air thay flew,
So lang as thay had strenth to flee
Syne swatterit doun in to the see.
No thyng on erth, wes left on lyue
Beistis, nor foulis, Man, nor wyue,
God holelie did thame distroy
Except thame in the Ark with Noe,
The quhilk lay fletand on the flude
Welterand amang the stremis wod

With mony terribill effrayis
Remanit ane hundzeth and fiftie dayis,
In greit langour, and heuines
Oz wynd, oz rane, began to ceis.
Sumtyme effectuouslie pzayand,
Sumtyme the Beistis beiland
Foz be the Lozdis commandement
He maid pzouisioun sufficient.
Foz Noe dweit in that Ark but dout
Ane zeir complett, oz he come out. Gen. 8
Quhow at moze lenth, in holy wzyte
This dulcfull histozie bene Indyte,
And quhow that Noe, gan to reiose
Quhen Conductis of the heuin did close,
So that the Rane, no moze discendit,
Noz the fluide no moze ascendit.
Quhen he persauit the heuinnis cleir
Haisend furth Cozbie Messingeis,
In to the air, foz to espy
Geue he saw ony montanis dzy.
Sum sayis the Rauin, did furth remane
And come nocht to the Ark agane.
Furth flew the Dow, at Noes command,
And quhen scho did persaue dzy land
Of ane Olyue, scho bzak ane bzanche,
That Noe mycht know the watter stanche,
And thare no moze, scho did sudiozne,
Bot with the bzanche scho did returne,
That Noe mycht clerlie vnderstand

That fellown Flude, was decressand.
And so it did, tyll at the last
The Ark vpon the ground stak fast
On the top of ane Montane hie
In to the land of Armenie.
And quhen that Noe had done espy,
Quhow that the erth began to dry.
Than dang he doun the durris all,
And lousit thame, the quhilk wes thrall.
The foulis flew furth in the air,
And all the beistis pair and pair,
Past furth to seik thare Pastorages.
Thare wes than bot aucht Personages
Noe, his thre Sonnis, and thare wyuis
On erth, that left was with thare lyuis,
Gene. ix. Quhome God did blis, and Sanctifie,
Sayand incres, and multiplie.
God wat geue Noe, wes blyth and glaid
Quhen of that presone he wes fraid.
Quhen Noe had maid his Sacrifice,
Thank and God of his Benefice,
He standyng on mont Armenie
Quhare he the countrie micht espie
Ze may beleue, his hart was fore
Seing the erth, quhilk wes afore
The Flude, so plesand and perfyte
Quhilk to behald, wes greit delyte
That now was barren maid and bair
Afore, quhilk fructuous was and fair.

The plesand treis, beiryng fruitis
Wer ly and rewin vp be the rutis;
The holsum herbis, and fragrant flouris
Had tynt boith vertew, and colouris
The feildis grene, and flurist meidis
Wer spulzeit of thare plesand weidis,
The erth quhilk first wes so fair formit
Wes be that furious flude deformit,
Quhare vmquhyle wer, the plesand planis
Wer holkit Glennis, and hie montanis
Frome clattring craigis, greit and gray
The erth was weschin quyte away.
Bot Noe had greitest displesuris
Behaldand, the dede Creaturis,
Quhilk wes ane sicht richt Lameutabill
Men, wemen, Beistis, Innumerabill
Seyng thame ly, vpon the landis,
And sum wer fleting on the strandis
Quhaillis, and Monstouris of the seis
Stickit on stobbis, amang the treis.
And quhen the Flude was decressand
Thay wer left weltering on the land.
Afore the flude, during that space,
The sey wes all in to ane place.
Rycht so the erth, as bene decydit
In syndrie partis, wes nocht deuydit,
As bene Europe, and Asia
Deuydit ar, frome Africa,
Ze se now diuers Famous Ilis

Stand frome the main land mony myllis.
All thir greit Ilis, I vnderstand
War than equall, with the ferme land.
Thare wes none sey Mediterrane,
Bot onely the greit Occeane.
Quhilk did not spreid sic bullering strandis
As it dois now, outthorȝt the landis.
Than be the raging of that flude
The erth of vertew wes denude,
The quhilk aforȝe wes to be pryfit
Quhose bewte than wer disagryfit.
Than wes the Maledictioun knawin
Quhilk wes be God, till Adam schawin.
I reid quhaw Clerkis dois conclude
Induring that most furious flude
With quhilk the erth wes so suppreist,
The wynd blew furth of the southwest
As may be sene be experience.
Quhaw thro the watteris violence
The hich montanis in euery art,
Ar bair forȝane the southwest part.
As the montanis, of Pyreneis
The Alpes, and Rothis in the seis.
Rycht so the Rothis greit and gray
Quhilk standis into Norroway.
The hichest hillis in euery are
And in Scotland, for the most part,
Thrǫuch weltering of that furious flude,
The Cragis of erth war maid denude.

Trauelling men, may considder best
The Montanis bair nyxt the southwest.
¶ Declare (quod I) or ze conclude
Quhow lang leuit Noe, efter the flude.
(Quod he) in Genesis, thow may heir
Quhow that Noe, wes sex houndreth zeir,
The tyme of his greit punischement
And ay to God obedient
And wes the best of Sethis blude.
And als he leuit efter the Flude
Thre hundreth and fyftie zeiris
As the samyn Scripture wytnes beiris.
And wes or he Randerit the spreit
Nyne hundreth, and fyftie zeiris compleit.
To schaw this historie Miserabill
At lenth my wittis at nocht abil.
And als my Sone, as I suppose
It langis nocht till our purpose,
To schaw quhow Noyis Sonnis thre
Gan to incres and multiplie.
Nor quhow that Noe, plantit the wyne
And drank tyll he wes drounkin syne,
And sleipit with his Membris bair,
And qnhow Cham, maid for hym no cair
Bot leuch, to se his Father so
Quhowbeit his Brether wer richt wo.
Nor quhow Noe, but Restrictoun
Gaue Cham his Maledictioun
And put hym vnder Seruitude

Courtec

Experi

Gene.

To Sem, and Japhet, that war gude,
Noȝ quhow God maid ane conuenent
With Noe, to mak no puniſchement,
Noȝ be no Flude the peple dȝoun,
In ſigne of that Conditioun
His Raine Bow ſet in to the air,
Of diuers Heuinlie colouris fair,
Foȝ to be ane perpetuall ſing
Be Flude, to mak no puniſſing
This Hiſtoȝie geue thow liſt to knaw
At lenth the Bibill ſall the ſchaw.

The Secund buke

Contening the Building of Babilon be Nimrod. And quhow King Ninus began the firſt Monarchie, of thare Idolatrie. And quhow Semiramis Gouernit the Impyre, Efter hir Huſband King Ninus.

FATHER I pray zow to me tell.
The First Infortune that befell Courteo.
Immediatlie efter the flude
And quho did first sched saikles
And quho Idolatrie began? (blude
(Quod he) I sall do as I can.
Efter the Flude, I find no historie Experien
Worthy to put in memorie
Tyll Nimrod began to King,
Aboue the peple as ane King, Gene.x.
Quhilk wes the principall man of one
That beildar wes of Babilone.
That historie Maister wald I knaw
(Quod I) geue ze the suthe wald schaw,
Quhy, and for quhat occasioun Courteou
Thay beildit sic one strang Doungeoun?
Than said to me Experience
I sall declare with diligence
Those Questionis, at thy command. Experien
Bot first Sone, thow mon vnderstand
Of Nimrod, the Genealogie,
His strenth curage, and Quantite.
Quhowbeit Moyses in his first Buke,
That historie lichtlie did ouer luke,
Of hym no more, he doith declare
Except he was ane strang Huntare
Bot vtheris Clerkis curious
As Orose doith, and Josephus,
Discryuis Nimrod at more lenth,
Boith of his stature, and his strenth;
This Nimrod was the fourt persoun

Frome Noe belyne diſcending doun.
Noe generit Cham, Cham generit Chus,
And Chus Nimrod, the ſuthe bene thus.
This Nimrod grew ane man of micht,
That tyme in erth, wes none ſo wicht.
He wes ane Gyant, ſtout and ſtrang
Perfoyce wyld beiſtis he doun thrang,
The peple of that hole Regioun
Come vnder his Dominioun.
No man thare wes in all that land
His ſtalwartnes that durſt ganeſtand.
No maruell wes thocht he wes wicht,
Ten Cubitis large, he wes of wicht.
Proportionat in lenth and breid,
Efferand to his hicht we reid.
He grew ſo greit and glorious,
So prydefull, and preſumptuous,
That he come Inobedient
To the greit God Omnipotent.
This Nimrod was the principall man
That firſt Idolatrie began.
Than gart he all the peple call
To his preſence both greit and ſmall,
Gene. xi. And in that greit Conuentioun
Did propone his Intentioun.
My freindis (ſaid he) I mak it knawin
The greit vengeance that God hes ſchawin,
In tyme of our foyre Fathey Noe
Quhen he did all the warld diſtroy.

And drownd thame in ane furious flude,
Quharefore, I think we suld conclude
Quhow we may mak one strang defence
Aganis sic watteris violence
For to resist his furious Ire
Contrair both to flude and fyre.
Let vs go spy sum pleasand feild
Quhare one strang bigging we may beild,
One Cietie, with ane strang Wungeoun
That none Ingyne may ding it doun,
So hich, so thik, so large, and lang
That God till vs sall do na wrang.
It sall surmont the planetis seuin:
That we fra me God may wyn the heuin.
Those peple with one ferme intent
All till his counsell did consent
And did espy ane pleasand plats
Hard on the flude of Euphrates,
The peple thare did thame repair
In to the plaine feilde of Sinear,
Quhilk now of Chaldie beris the name
Quhilk did lang tyme flureis in fame.
Thare great Fortres, thã did thay found
And kaist till thay gat couer ground.
All fell to wark, baith man and Chylde
Sum holkit clay, sum brint the tyld.
Nimrod, that curious Campioun
Deuysar wes of that Wungeoun.
Na thing thay spairit thare laubouris

Lyke besy beis vpon the flouris,
Or Emmetis trauelling in to Iune
Sum vnder wrecht, and sum abone,
With strang Ingenious Masonerie
Vpwart thare work did fortifie,
With brynt tyld stonis, large and wicht
That Tour thay raisit to sic hicht
Abuse the airis Regioun,
And Iunit of so strong fassioun
With Syment maid of pick and ter
Thay vsit none vther morter.
Thocht fyre or watter it assailit
Contrair that Dungeoun nocht auailit.
The land about wes fair and plane.
And it rais lyke ane hich montane.
Those fulische peple did intend
That to the Heuin it suld ascend
So greit one strenth wes neuer sene
In to the warld with mannis ene.
The wallis of that work thay maid
Two and fiftie faldome braid.
One faldome than, as sum men sayis
Mycht bene twa faldome in our dayis.
One man wes than of more stature
Nor twa be now, thareof be sure.
¶ Josephus haldis opinioun
Sayand the hicht of this Dungeoun
Of large pasis of mesure bene

Fyue thousand, aucht scoze, and fourtene.
Be this rakning, it is full richt
Fyue mylis, and ane half in hicht.
Ane thousand pais, tak for ane mple
And thow sall find it neir that style
This toure in compas round about
Wer mylis ten, withouttin dout,
About the Cetie of Staidis
Foure houndzeth, and four scoze I wis.
And be this noumer in compas
About thze scoze of mylis it was,
And as Orosius repozris
Thare wes fyue scoze of brasin pozris.

The Translatour of Orosius

In till his Cronicle wyttis thus,
That quhen the Sonne is at the hicht
At none, quhen it dois schyne maist brycht
The schaddow of that hiduous strenth
Ser myle and moze, it is of lenth.
Thus may ze Juge in to zour thocht
Geue Babilon be hich or nocht.

How God ma-

ld the Diuersite of Languagis, and maid Impediment to the Buildaris of Babilon.

THAN the greit God Omnipotent
To quhome all thingis bene present
That wes, and is, and euer salbe
Ay present tyll his Maieste,
The hid secretis of mannis hart
Frome his presens may nocht depart
He seand the Ambitioun
And the pryde full Presumptioun
Quhow thir proude people did pretend
Up throuch the heuinnis till ascend
Quhilk wes greit folie till deuyse
Sick one presumptuous interpryse.
For quhen thay wer maist diligent
God maid thame sick impediment
Thay wer constrapnit with hartis sore
Frome thyne depart and beild no more.
Sick Languagis on thame he laid
That none with quhat ane vther said.
Quhare wes bot ane Language afore
God send thame languagis thre score.
At that tyme all spak Hebrew,
Than sum began for to speik Grew,
Sum Duche, sum language Sarazyne
And sum began to speik Assyne.
The Waiter men, gan to go wyld.
Cryand for treis, thay bracht thame tyld,
Sum said bryng mortar heir aronis
Than brocht thay to thame stokis and stonis.
And Nimrod thare greit Campioun

Ran rageand lyke ane wyld Lyoun
Manassing thame with wordis rude
Bot neuer one worde thay vnderstude.
Afore thay kand hym gude and kynd
Bot than thay thocht hym by his mynd,
Quhen he so furiouslie did flyte
Than turnit his pryde in to dispyte.
So dirk Eclipsit wes his gloze
Quhen thay wald wirk for hym no moze.
Behald quhow God wes so gratious.
To thame quhilk wer so outragious,
He nother bzaik thare leggis nor armes,
Nozzit did thame none vther harmes,
Except of toungis diuisioun
And for fynall conclusioun
Constraynit thay wer for tyll depart
Ilk cumpanie in one syndzie art.
Sum past in to the Orient,
And sum in to the Occident,
Sum south, sum nozth, as thay thocht best
And so thare policie left waist.
Bot quhow that Ciete was repairit
Heir efter it salbe declairit.

Of the first inuen-

tion of Idolatrie. Quhow Nimrod compellit the Peple tyll adore the Fyre in Chaldea.

Courteon.

NOVV Schir (said I) schaw me the ma
Quhilk first Idolatrie began:
Experien. That sall I do, with all my hart
Bot Sone (said he) or we depart.
Quhen Nimrod saw his purpose failit
And his greit laubour nocht auailit,
In maner of Contemptioun
Departit furth of that Regioun,
And as Ozosius doith rehersse
He past in to the land of Perse.
And mony one zeir, did thare remane
And syne to Babilon come agane
And fand huge peple of Chaldie
Remanand in that greit Citie
That wer glaid of his returning
And did obey hym as thare king.
Nimrod his Name for tyll auance
Amang thame maid new ordinance:
Sayand I think ze ar nocht wyis
That to none God makis Sacrifyis.
Than to fulfill his fals desyre,
He gart be maid ane flammand fyre.
And maid it of sic breid and hicht
He gart it birn both day and nicht
Than all the peipll of that land
Adozit the fyre, at his command,
Prosternit on kneis and facis
Beseikand thare new God of gracis.
To geue thame moze occasioun

He maid thame greit perſwaſioun,
This God (ſaid he) is maiſt of micht
Schawand his bemiſon the nicht.
Quhen Sonne, and Mone, at baith obſcure
His heuinly bzichtnes dois indure.
Quhen meunis membris ſufferis cald
Fyze warmis thame euin as thay wald.
Than cryit the Peple at his deſyze
Thare is no God except the fyze.
Oz thare was ony Imagerie
Began this firſt Idolatrie.
At that tyme, thare wes none vſage
To carue, noz foz to paynt Image.
Than maid he Pzoclamatioun
Quho maid nocht adozatioun
To that new God, without remede
In to that fyze ſuld ſuffer dede.
I finde no man in to that land
His tyzannie that durſt ganeſtand
Bot Abzaham, and Aram, his bzother
That diſobeyit, I find none vther
Quhilk dwelland war, in that countrie
With thate Father culit Thare.
Thir bzether Nimrod did repzeue,
Sayand tyll hym, Lozd with zour leue,
This fyze is bot ane Element,
Pzayzeth God Omnipotent
Quhilk maid the Heuinnis be his micht,
Sonne, Mone, and ſtarris, to geue licht.

He maid the fischis in the seis
The erth, with beistis, herbis, and treis,
And last of all, for to conclude
He maid man to his similitude,
To that greit God geue pryse and gloze
Quhose King induris euermoze..
Than Nimrod in his furious Ire.
Thir brether baith kest in the fyre,
Abraham be God he wes preseruit,
Bot Aram in the fyre he steruit.
Quhen Thare, hard his Sone wes dede
He did depart out of that stede,
with Abraham, Nachor, and thare wyuis,
As the Scripture at lenth discryuis,
And left the land of Chaldea
And past to Mesopotamia,
And dwelt in Tharan all his dayis
And deit thare, as the storȝ sayis
The lyke of Abraham I suppose
No thing langis tyll our purpose.
In to the Bibill thow may reid
His verteous lyfe in word and deid.
Now to the, I haue schawin the man
That first Idolatrie began.

Of the greit Miserie

And scathis that cummis of Weiris: And quhow kuig Ninus began the first weiris, and strak the first Battell.

FATHER I pray zow with my hart
Declare to me or we depart
Quho first began thir mortall weiris
Quhilk euerilk faithful hart effeiris
And euery policie doun thrawis
Erres agane the Lordis lawis:
Sen Christ our King Omnipotent
Left Pece in tyll his Testament,
Quhow dois proceid this cruelte
Aganis Justice, and Equite:
In land quhar ony weiris bene
Greit Miserie thare may be sene.
All thing on erth, that God hes wrocht
Weir, dois distroy, and puttis at nocht,
Citeis, with mony straug Doungeoun
Ar brint, and to the erth doung doun.
Virginis, and Matronis at deklozit
Templis, that tychelie bene decozit
Ar brint and all thare Preistis spulzeit,
Pure Orphelenis vnder feit ar kulzeit.
Mony auld men maid Childerles
And mony Childer fatherles,
Of famous Sculis the Doctryne
Baith Naturall Science, and Deuyne,
And euery bertew trampit doun
No Reuerence done to Religioun.
Strenthis destroyit alluterlie,
Fair Ladyis kozlit schamefullie.
Zoung Wedowis spulzeit of thare Spousis

Pure Laboraris houndit frō thare houſis,
Thare dar no Merchand tak on hand
To trauell nother be ſey nor land,
For boucheouris quhilk dois thame cōfound.
Sum murdreiſt bene, & ſum ar dround.
Craftſmen of curious Ingyne
Alluterlie put to rewyne,
The Beſtiall reft, the Commonnis ſlane
The land but laubouring dois remane.
Of Policie the perfyte warkis
Beildingis, Gardingis, pleſand parkis,
Alluterlie diſtroyit bene,
Greit Grangis brynt thare may be ſene.
Rycheis bene turnit to pouerte
Plente in tyll penurite.
Deith, Hounger, Derth, it is weill kend
Of weir, this is the fatall end.
Juſtice turnit in tyrannie
All pleſour in aduerſitie.
The Weir alluterlie doun thrawis
Baith the Ciuill, and Cannoun lawis
Weir, generis Murthour, and miſcheif,
Sore lamenting without releif.
Weir baith diſtroy Realmes and Kingis,
Greit Princis weir to preſoun bringis.
Weir, ſcheddis meikle ſaikles blude.
Sen I can ſay of Weir na gude,
I Declare to me Schir geue ze can
Quho firſt this Miſerie began

Ane schort Descrip-

tioun of the Four Monarchis. And quhow King Ninus began the first Monarchie.

OF weiris (said he) the greit outrage
Began in to the secund age,
Be cruell, prydeful couetous kingis
Reuaris but richt of vtheris ringis.
Quhowbeit Cayn afore the flude
Wes first schedder of saikles blude,
Ninus wes first and principall man
Quhilk wrangous conquessing began.
And was the man withouttin faill
In erth, that straik the first battaill,
And first Inuentit Imagerie
Quhare throuch came greit Idolatrie.
☞ We most knaw, or we forther wend
Of quhome king Ninus did discend.
Ninus geue I can rycht defyne
He wes frome Noe, the fyft belyne.
Noe generit Cham, Cham generit Chus,
And Chus Nimrod, Nimrod Belus,
And Belus Ninus but lesing
Of Assyria the secund king.
And beildar of that greit Cite
The quhilk was callit Niniue

And wes the first and principall man
Quhilk the first Monarchie began.
Courteou. O Father (quod I) declare to me
Quhat signifyis ane Monarchie
Experien. The suith (said he) Sone geue thow knew,
Monarchie, bene ane terme of Grew
As quhen ane Prouince principall
Had hole powet Imperiall
Durying thare Dominationis
Abuse all kingis and Nationis
One Monarchie, that men dois call.
Of quhome I find four principall
Quhilk hes roung sen the warld began.
Courteo. Than (said I) Father geue ze can,
Quhilk four bene thay, schaw me I pray zow
Experien. My Sone (said he) that sall I say zow
First rang the Kingis of Assyrianis:
Secundlie rang the Persianis:
The Greikis thridlie, with sword and fyre
Perforce obtenit the thrid Impyre.
The fourt Monarchie, as I heir
The Romanis brukit mony ane zeir.
Lat vs first speik of Ninus king,
Quhow he began his Conquessing.
The auld Greik Historiane
Diodorus, he writtis plane
At richt greit lenth, of Ninus king,
Of his Impyre, and Conquessing,
And of Semiramis his wyfe

That tyme the luſtieſt on lyfe.
It wer to lang to put in wryte
Quhilk Diodore hes done indyte.
Bot I ſall ſchaw as I ſuppoſe
Quhilk maiſt belangis thy purpoſe.
Quhen Nimrod, Prince of Babilone
Out of this wrechit warld wes gone
And his Sone Belus deid alſwa.
The firſt King of Aſſyria,
This Ninus quhilk wes ſecund king
Tryumphantlie began to ring,
And wes nocht ſatisfyit, nor content
Of his awin Regioun, nor his rent,
Thynkand his gloire for till aduance
Be his greit peple and puiſſance,
Throuch Pryde, Couetyce, and vane gloire
Did hym prepare to conqueis moire.
And gatherit furth ane greit Armie
Contrare Babilon, and Chaldie,
Quhareof he had ardent deſyre
Till June that land till his Empyre.
Quhowbeit he had thareto no richt
Bot by his tyranie and micht,
Withoutin feir of God or man
His Conqueſſing thus he began.
Hys peple beand in array
To Chaldea tuke the reddy way.
Quhen that the Babilonianis
To gether with the Chaldeanis,

Hard tell King Ninus wes cummand
Wald proclamationis throuch the land,
That ilk man efter thare degre
Suld cum and fait thare awin countre,
Quhowbeit thay had no vse of weir
Thay past fordwart withouttin feir,
And put thame selfis in gude ordour,
To meit King Ninus on the bordour.
In that tyme ze sall vnderstand
Thare wes no harnes in the land
Fortyll defend, nor tyll Inuaid,
Quharethrow moze slauchter thair wes maid
Thay faucht throw strenth of thare bodeis
With gaddis of Irne, with stonis and treis.
With sound of horne, & hidduous cry
Thay ruschit to gither richt rudely,
With hardy harte, and strenth of handis
Tyll thousandis dede lay on the landis.
Quhare men in battell naikit bene
Greit slauchter sone thare may be sene.
Thay faucht so lang and cruellie
And with vncertane victorie,
No man mycht Juge that stude on far
Quho gat the better, nor the war.
Bot quhen it did approche the nicht
The Chaldeanis thay tuke the flicht.
Than the king and his companie
Wer richt glaid of that victorie,
Because he wan the first battell

That strikkin wes in erth but faill.
And peceable of that Regioun
Did take the hole Dominioun.
Than wes he King of Chaldea
Alsweill as of Assyria.
As for the King of Arabie.
In his conquest maid hym supplie
Of this zit wes he nocht content
Bot to the Realme of Mede he went.
Quhare Farnus king of that countre
Did meit hym with ane greit Armie.
Bot King Ninus the Battell wan,
Quhare slane wer mony nobyll man.
And to that king wald geue no grace
Bot planelie in one publict place
With his seuin Sonnis, and his Ladie,
Crucifie did thame Crucifie.
Of that tryumphe he did Reiois,
Syne forduart to the feild he gois
Than conquerit he Armenia,
Perse, Egypt, and Pamphylia,
Cappadoce, Lide, and Mauritane,
Caspia, Phrigia, and Syrcane,
All Africa, and Asia,
Except greit Inde, and Bactria,
Quhilk he did conques efterwart
As ze sall heir or we depart.
Now wald I or we forther wend
That his Idolatrie wer kend.

Syne efter that without sudiorne,
Tyll our purpose we sall returne.

Quhow king Ninus Inuentit the first Idolatrie of Imagis.

NINVS one Image he gart maik,
For king Belus his Fatheris saik,
Maist lyke his father of figour
Of quantite and portratour.
Of fyne Gold, wes that figour maid
Ane craftie Croun apon his heid,
With precious stonis in tokning
His father Belus wes ane King.
In Babilon he ane tempyll maid
Of craftie work, baith hich and braid,
Quharein that Image gloriouslie
Wes thronit vp tryumphantlie.
Than Ninus gaif ane strait command
Tyll all the peple of that land
Alsweill in till Assyria
As in Sinear, and Chaldia,
Under his Dominatioun
Thay sulde make Adoratioun
Apon thare kneis to that figour,
Under the pane of forfaltour.
Thare wes na Lord in all that land
His soummonding that durst ganestand
Than zoung and auld, baith greit and small

Till that Image thay prayit all
And changit his Name as I heir tell
From Belus, to thare gret God Bell
In that tempill he did deuise
Preistis for til mak Sacrifice,
Be consuetude, than come ane law
None vther God that thay wald knaw
And als he gaif to that Image
Of Sanctuarie the Priuilege
For quhat sum euer tragressour
Ane Homicide, or Oppressour
Seand that Image in the face
Of thare gilt gat the kyngis grace.

¶ Declare to me, sweit schir (said I) Courteo.
Wes thare no mor Idolatry?
Eftir that this fals Idole Bell
Wes thronit vp, as ze me tell.

¶ My Sonne (said he) incontinent Experie
The nouellis throuch the warld thay went
Quhow kyng Ninus, as I haue said
Ane curious Image he had maid
To the quhilk all his Natioun
Wald deuote adoratioun
Than euery Countre tuke consait
Thay wald kyng Ninus conterfait
Quhen ony famous man wes deid
Sett vp one Image in his steid
Quhilk thay did honour freme the splene
As it Immortall God had bene

Imagis sum maid for the noms
Of fyne gold, sum of stokis and stonis
Of syluer sum, and Euer bone
With diuers names till euerypne
For sum thay callit Saturnus
Sum Iuppiter, sum Neptunus
And sum thay callit Cupido
Thare God of luke, and sum Pluto
Thay callit sum Mercurius
And sum the wyndie Eolus
Sum Mars maid lyke ane man of weir
Enarmit weill with sworde and speir
Sum Bacchus, and sum Apollo
Of names thay had ane houndreth mo.

Quhen one Lady of greit fame
Wes dede, for till exalt hir name
Ane Image of hir portratour
Walde sett vp in ane Oratour
Thē quhilk thay callit thare goddes
As Venus, Iuno, and Pallas,
Sum Cleo, sum Proserpina
Sum Ceres, Vesta, and Diana,
And sum the greit goddes Mynerue
With curious colouris thay wald carue
Amang the Poetis, thou may see
Of kals goddis, the genealogie.

So thir abhominationis
Did spreid ouerthort al Nationis
Except gude Abrahame, as we reid

Quhilk honourit God, in wōrde and deid
For Abraham had his beginning
In to the tyme of Ninus king
Ninus begane with tirrannie
And Abraham with humilitie
Ninus began the first Impyre,
Abraham, of weir, had no desyre
Ninus began Idolatrie
Abraham in spreit and veritie
He prayit to the Lorde alone
Fals Imagerie, he wald haue none
Of him discendit, I heir tell
The twelf Tribis of Israell
Thir pepill maid adoratioun
with humyll supplicatioun
Till him quhilk wes of kingis king
That heuin and erth, maid of na thing
Dede Imagis, thay held at nocht
That wer with mennis handis wrocht
Bot the almychtie God of lyfe,
Wy Sone now haue I done discryfe
Thir questionis at thy commande.
The quhilkis thow did at me demande.
Quhat wes the cause (schir mak me sure) Courteo.
Idolatrie did so lang indure
Outthrouch the warlde so generallie
And with the Gentilis specialle:
(Quod he) sum causis principall Experien.
I fynde in my memorall
First wes throuch Ninis commandement
Quhilk did Idolatrie inuent

Syne singular profite of the Preistis
Payntouris, Goldsmythis, Masonis, wrichtis
Thir men of craft, full curiouslie
Maid Imagis so plesandlie
And sauld thame for ane sumptuous pryce
So be thare crafty Merchandyce
Thay wer maid riche abone mesure,
As for the Preistis, I the assure
Large profite gat ouerthort all landis
Throuch Sacrifice, and offerandis
And be thare kayned sanctitude
Abusit mony one man of gude,
As in the tyme of Daniell
The Preistis of this Idoll Bell
Quhen Nabuchodonosor king
In Babilon royallie did ring
Thir preistis the king gart vnderstand
That Image maid be mennis hand
Ye wes ane glorious God of lyke
And had sic ane prerogatyke
That be his greit power deuyne
Wald eit Beif, Muttoun, Breid, and wyne.
And so the king gart euery day
Afore Bell on his aulter lay
Fourty fresche beddeitis fat and fyne
And sax greit Rowbouris of wicht wyne
Twelf greit Louis, of bowtit flour
Quhilk wes all eittin in one hour
Nocht be that Image deif and dum

Daniell, 14.

Bot be the Pzeistis all and sum
As in the Bibill thow may ken
Quhose noummer wer thzee scoze and ten,
Thay, and thare wyfis euerilk daye
Eit all that on the Aulter laye
Than Dantell in conclusioun
Schew the King thare abusioun
And of thare subteltie, maid him sure
Quhow vnderneth the temptill flure
Thzouch ane passage thay come be nicht
And eit that meit with candill licht.
¶ The king quhen he the mater knew
Thir pzeistis, with al thare wyfis he slew
Thus subtellie the kyng was syit
And all the pepie wer begylit
My Sone (said he) now may thou ken
Quhow be the Pzeistis, and craftismen
And be thare craftines and cure
Idolatrie, did so lang indure.
☞Behauld quhow Jhone Boccatius
Hes wzyttin wozkis wounderous
Off Gentilis supperstioun
And of thare greit abusioun
As in his greit Buke thow may see
Of fals Goddis, the Genealogie
Of Demogozgon, in spectall
Foze Grandschir, tyll the Goddis all
Honourit amang Archadianis
And of the fals Philistianis

With thare greit deuylitſche god Dagon
With vtheris Idolis mony one
Bot I abhoir the treuth to tell
Of the Princis of Iſraell
Chosin be God Omnipotent
Reg. Quhow thay brak his Commandement,
King Salomon, as the Scripture sayis
He dotit in his lattrer dayis
His wantoun wyffis to compleis
He curit nocht God till displeis
And did commit Idolatrie
Worschipping caruit Imagerie
As Moloch god of Ammonites
And Chamos, god of Moabites
Aſtaroth, god of Sydoniens
So for his inobediens
And fowll abhominatioun
Wer punist his succeſſioun
His ſonne Roboam, I heir tell
Tint the ten Trybis of Iſraell
For his Fatheris Idolatrie
As in the Scripture thou may ſee.

FINIS.

Of Imagis vſit

Amang Chriſtin Men.

FATHER ȝit ane thing I wald ſpeit Courte
Behalde in euery kirk and Queir
Throuch Chriſtindome in Burgh and land
Imagis maid, with mannis hand
To quhome benegeuin, diuers names
Sum Peter, & Paule, ſum Jhone, & James
Sanct Peter caruit with his keyis,
Sanct Michael with his wyngis and weyis,
Sanct Katherine, with hir ſwoȝde & quheill,
Ane Hynd ſett vp beſyde ſanct Geill
It war to lang, foȝ till diſcryue
Sanct Francis with his woundis fyue,
Sanct Tredwall als thare may be ſene
Quhilk on ane pȝeik hes baith hir ene,
Sanct Paul weill payntit with ane ſwoȝde
As he wald fecht at the firſt woȝd
Sanct Apolline on alter ſtandis,
With all hir teith, in tyll hir handis,
Sanct Roche weill ſeiſit men may ſee
Ane byill new bȝokin on his thee,
Sanct Eloy he dois ſtaitly ſtand
Ane new hoȝſe ſcho in till his hand
Sanct Miniane of ane rottin ſtok
Sanct Doutho boȝrit out of ane blok,
Sanct Andȝow with his Croce in hand,
Sanct Geoȝge vpon ane hoȝſe rydand,
Sanct Anthonie ſett vp with ane ſow,
Sanct Byde weill caruit with ane kow,

With coſtlie colouris fyne and fair
Ane thouſande mo, I mycht declare
As ſanct Coſme and Damiane,
The Sowtaris ſanct Criſpiniane,
All thir on altare ſtaitly ſtandis
Preiſtis cryand for thare offerandis,
To quhome we Commonnis on our kneis
Dois worſchip all thir Imagereis,
In Kirk, in Queir, and in the cloſter
Prayand to thame our Pater noſter,
In Pilgramage frome town to town
With offerand, and with oriſoun
To thame ay babland on our beidis
That thay may help vs in our neidis
Quhat differis this declare to me
Froine the Gentilis Idolatrie.

perien. Gyff that be trew that thou reportis
It gois richt neir thir ſamyn ſortis
Bot we be counſall of Clargie
Hes lycence to mak Imagerie
Quhilk of vnlernit bene the bukis
For quhen lauit folk vpon thame lukis
It bringis to rememberance
Of Sanctis lyuis the circumſtance,
Quhow the faith for to fortifie
Thay ſuffert paine richt pacientlie,
Seand the Image of the Rude
Men ſulde remember on the Blude
Quhilk Chriſt in till his Paſſioun

Bid ſched for our Saluatioun,
Or quhen thou ſeis ane portrature
Of blyſſit Marie Virgine pure
One bony Babe vpon hir knee
Than in thy mynde remember thee
The wordis quhilk ſ the Prophett ſaid,
Quhow ſcho ſulde be baith Mother & maid.
Bot quho that ſittis doun on thair kneis
Prayand tyll ony Imagereis
With Oriſone or offerand
Kneland with cap in to thare hand
No differeence bene I ſay to thee
Frome the Gentiles Idolatrie.
Rycht ſo of diuers Nationis
I reid the abhominationis
Quhow Grekis maid thair deuotioun haill
To Mars to ſaif thame in battaill
Till Iuppiter, ſum tuke thare vayage
To ſaue thame frome the ſtormis rage
Sumprayit to Venus, frome the ſplene
That thay thare luſtis micht obtene
And ſum to Iuno, for ryches
Thare pilgramage thay wald addres.
So dois our commoun populare
Quhilk war to lang for till declare
Thare ſuperſticious pilgramagis
To mony diuers Imagis
Sum to ſanct Roche with diligeine
To ſaif thame frome the peſtilence

For thare teith to sanct Apolline,
To sanct Tredwell, to mend thare ene,
Sum makis offerand to sanct Eloy
That he thare horse may weill conuoy,
Thay ryn, quhen thay haue Jowellis tint
To seik sanct Syth or euer thay stint,
And to sanct Germane to get remeid
For Maladeis in to thare heid,
Thay bring mad men on fute and hors
And byndis thame to sanct Mongois crog.
To sanct Barbara thay cry full fast
To saif thame frome the thonder blast
For gude Nouellis as I heir tell
Sum takis thare gait to Gabriell.
Sum wyfis sanct Margaret dois exhort
In to thare byrth thame to supporte
To sanct Anthony to saif the sow,
To sanct Bryde to help Calf and kow,
To sanct Sebastiane, thay ryn and ryde
That frome the schot he saif thare syde
And sum in hope to get thare haill
Kynnis to the auld Rude of Kerraill.
Quhowbeit thir simple pepill rude,
Thynk thare intentioun be bot gude,
Wo be to Preistis I say for me.
Quhilk suld schaw thame the veritie.
Prelatis quhilkis hes of thame the cure
Sall mak ansuer thairof be sure
On the greit day of Judgement

Quhen no tyme beis for to repent
Quhare manyfeld Idolatrie
Sall punist be perpetuallie.

Ane exclamatioun

Aganis Idolatrie.

IMPRVDENT Peple, Ignorant & blind
Be quhat reasone, Law, or auctoritie
Or quhat autentick Scripture can ze find Experien.
Lesum for till commit Idolatrie
Quhilk bene to bow zour body or zour kne
With deuote humyll adoratioun
Till ony Idoll maid of stone or tre
Geuand to thame offerand or oblatioun.

Quhy do ze giue the honour laude and gloze,
Pertenyng God, quhilk maid al thing of not,
Quhilk wes, and is, and salbe euer moze,
Till Imagis be mennis handis wrocht
O fulysche folk, quhy haue ze succour socht
Of thame quhilk can not help zow in distres
Zit reasonably reuolf in to zour thocht
In stok, nor stone, can be none holynes.

In the desert the peple of Israell
Moyses remanyng in the mount Synay
Thay maid ane mottin Calf of fyne metteil,
Quhilk thay did honour as thare god verray Exodi. xxxii.
Bot quhen Moyses descendit Iheir say
And did consider thare Idolatrie Hil.

Of that peple, three thousand gart he slay
As the Scripture at lenth dois testifie.

aniell. iii. ¶ Because the holy Propheit Daniell,
In Babilon Idolatrie repreuit
And wald not worschip thare fals idoll Bell,
The hole peple at him wer so aggreuit
To that effect, that he suld be mischeuit
Delyuerit him to rampand Lyonis seuin,
Bot of that dangerous den, he wes releuit
Throuch mirakle of the greit God of heuin.

¶ Behauld quhow Nabuchodonosor king,
In to the vaill of Duran, did prepare
One Image of fyne gold, one m̄uallo⁹ thing
ani.iii. Thre score of cubitis hich, and sax in square
As more cleirlie, the Scripture dois declare
To quhome all peple be proclamatioun
With bodyis bowit, and on thare kneis bare
Rycht humillie thay maid adoratioun.

¶ Ane greit wounder, that day wes sene also
Quhow Nabuchodonosor, in his Ire
Tuke Sidrach, Misach, and Abednago
Quhilk wald not bow thare kne at his desyre
Tyll that Idoll, gart cast thame in the fyre
For to be brynt, or he sterit of that stede
Quhen he beleuit, thay wer brynt bone & lyre,
Wes not cōsumit ane small hair of thair hede
☞ The Angel of the Lord wes w̄ thame sene

In that hate furneis passing vp and doun
In tyll ane rosie Garth, as thay had bene
None spot of fyre, distayning cot nor goun,
Af victorie thay did obtene the croun
And wer to thame, that maid adoratioun
To that Idoll, or bowit thare body doun
Ane witnessing of thare Dampnatioun.

Quhat wes the cause at me thou may demād
That Salomon vsit none Imagerie
In his triumphat Temple for till stande
Of Abraham, Ysac, Jacob, nor Jesse,
Nor of Moyses, thare sauegard throuch ȳ see
Nor Josue, thare vailzeand Campioune
Becausse God did command the contrarie
Thay sulde not vse sic superstitioun.

Erod. xx
Deut. v.

CBehald quhow the greit God omnipotent
To preserue Israell frome Idolatrie
Directit thame ane strait commandement
Thay suld nocht mak, none caruit Imagerie
Nother of gold, of siluer, stone, nor tre
Nor giue worschip till ony similitude,
Beand in heuin, in erth, nor in the see
Bot onelie till his Souerane celsitude.

The Prophett Dauid, planely did reprene
Idolatrie to thair confusioun
In grauit stok, or stone, that did beleue,
Declaryng thame thare greit abusioun

Baru. vi.
Psal. cxv

Hill.

Spekand in maner of derisioun,
Quhow dede Idolis be mēnis hādis wrocht
Quham thay honourit, with humill orisoun
Wer in the mercket daylie sauld and bocht.

¶ The Deuillis seand the euyll conditioun.
Of the Gentilis, and thare vnfaithfulnes
For tyll agment, thare superstitioun
In those Idolis, thay maid thare entres.
And in thame spak, as storyis dois expres
Than men beleuit of thame to get releif
Askand thame help, in all thare besynes
Bot finallie that turnit to thair mischeif.

☞ Traist weill in thame, is none Diuinitie.
Quhē reik & roust, thair fair colour dois faid
Thocht thay haue feit one fute thay cā not fle
Quhowbit ẏ tempil birn abone thare heid
In thame is nother freindschip nor remeid
In sit figuris quhat fauour can ze find?
With mouth & eiris, & ene thocht thay be maid
All men may see, thay ar dum, deif, & blind.

Quhowbeit yai fal doun flatlingis on ẏ flure
Thay haue no strenth thare self to rais agane
Thocht rattonis ouir yam rin yai tak no cure
Howbeit thay brek yair nek yai feil no paine
Quhy suld mē Psalmis to thame sing or sane
Sen growand treis, that zeirly beris frute
Ar more to praise, I make it to the plane
Nor cuttit stockis-wanting baith crop & rute.

☞ Of Edinburgh, the greit Idolatrie,
And manifest abhominatioun,
On thare feist day, all Creature may see
Thay beir ane ald stok Image throw ye toun
With talbrone, trumpet, schalme, & clarioun
Quhilk hes bene vsit, mony one zeir bigone
With preistis, and freris, in to processioun
Siclyke as Bel wes borne throuch Babilon.

Eschame ze nocht ze seculare preistis & freris
Till so greit superstitioun to consent?
Idolateris ze haue bene mony zeris
Expres agane the Lordis commãdement.
Quharefor brether I counsale zow repent
Giue no honour, to caruit stok, nor stone
Giue laude and glore, to God Omnipotent
Allanerlie, as wyselie wrytis Jhone.

Fy on zow Freiris, that vsis for to preche.
And dois assist to sick Idolatrie
Quhy do ze nocht the Ignorant peple teche
Quhow ane dede Image caruit of one tre
As it wer holy suld nocht honourit be?
Nor borne on Burges backis vp and doun
Bot ze schaw planelie zour Hypocrisie
Qhen ze pas formest in processioun.

☞ Fy on zow fosteraris of Idolatrie,
That till ane dede stok dois sick reuerence

In pzesens of the peple, publikelie.
Feir ze nocht God, to commit sic offence:
I counsale zow, do zit zour diligence
To gar suppzesse sic greit abusioun
Do ze nocht so, I dzeid zour recompence
Salbe nocht ellis bot clene confusioun.

Had sanct Frãces, bene bozne out thzow ỹ tõn
Oz sanct Dominik, thocht ze had not refusit
With thame till haue pait in pzocessioun
In tyll that case, sum wald haue zow excusit.
Now mẽ may see, quhow that ze haue abusit
That nobill toun, thzouch zour Hypocrisie,
The peple trowis ỹ thay may richt weill vsit
Quhen ze pas with thame into companie.

Sum of zow hes bene quiet counsallouris,
Pzouokand Pzincis, to sched saikles blude
Quhilk neuer did zour pzudẽt pzedecessouris
Bot ze lyke furious Phariseis denude
Of cheritie, quhilk rent Chzist on the rude
Foz Chzistis flok, without maltce oz Ire.
Conuertit kragill faltouris I conclude
Be Goddis wozde, without swerd oz fyze.

Reid ze not quhow, ỹ Chzist hes geui cõmãd,
Giue thy bzother doith oucht the till offend,
Than secreitlie cozrect him hand foz hand
In freindlie maner, oz thou fozther wend.
Giue he wil nocht heir the, than mak it kend

gathew
xiii.

Tyll one or two, be trew narratioun.
Gyf he for thame, will not his mys amend
Declare him to the Congregatioun.

¶ And giue he zit remanis obstinate
And to the holy kirk Incounsalabill
Than like ane Turk hald him excōmunicate
And with all faithfull folk abhominabill,
Banising him, that he be no more abill
To dwell amang the faithfull cumpanie
Quhen he repentis, be nocht vnmerciabill
Bot him resaue againe richt tenderlie.

Bot our dum Doctours of Diuinitie,
And ze of the laste fonde Religioun,
Of pure Transgressouris, ze haue no pitie
Bot cryis to put thame to confusioun,
As cryit the Iowis, for the effusioun
Of Christis blude in to thair birnand Ire
Crucifige, so ze with one vnioun
Cryis fy, gar cast that faltour in the fyre.

Vnmercifull memberis of the Antichrist. Mathew xv.
Extolland zour humane traditioun
Contrar the Institutioun of Christ Ephi. vi
Effeir ze nocht Diuine punitioun
Thocht sum of zow be gude of conditioun
Reddy for to resaue new recent wyne
I speik to zow auld Boisis of perditioun,
Returne in tyme, or ze ryn to rewyne.

. Reg. viii. As ran the peruerst Prophetis of Baall,
Quhilkis did consent, to the Idolatrie
Of wickit Achab, king of Israell
Quhose noumer wer four hundreth & fyftie,
Quhilkis honourit that Idoll oppinlie
Bot quhen Elias, did preue thare abusioun
He gart the peple slay thame cruellie
So at one hour come thare confusioun.

I praye zow prent in zour remembrence.
Quhow the reid Freiris, for thare Idolatrie
In Scotlād, Inglād, Spaine, Italy, & Frā=
Upō one day, wer punissit pietouslie. (ce
Behald quhow zour awin brether now laitly
In Duchelād, Inglād, Dēmark, & Noroway
Ar trampit doun, with thare Hypocrisie,
And as the snaw ar meltit clene away.

I meruell ẏ our Bischopp; think; no schame
To giue zow freiris sick preeminence,
Till vse thare office, to thare greit defame
Preching for thame, in oppin audience.
Bot michtane bischop eik til his awin expens
For ilk Sermon ten Ducatis in his hand,
He wald or he did want that recompens
Go preiche him self, baith in to burgh & land.

I traist to see gude Reformatioun,
From tyme we get ane faithful prudent king

Quhilk knawis ȳ trueth, and his vocatioun
All Publicanis, I traist he will doun thring
And wyll nocht suffer in his realme to ring
Corruptit Scrybis, nor fals Phariseince,
Agane ȳ treuth, quhilk planely dois maling
Till that king cum, we man tak patience.

Now fairwell freindis, because I cā not flyte
Quhowbeit I cuid ze man hald me excusit
Thocht I againe Idolatrie Indyte,
Or thame dispyte that will nocht zit refusit,
I pray to God, that it be no moir vsit
Amang the rewlaris of this Regioun.
That commoun peple be no moir abusit
Bot gif him gloir, that bair the cruell croun.

Quhilk teichit vs, be his diuine Scripture
Tyll richt prayer, the perfyte reddy way
As wrytis Mathew, in his sext Chepture
In quhat maner, and to quhō we suld pray,
Ane schort compendious orisone euerilk day,
Most profitabill, for baith body and saull,
The quhilk is nocht directit I heir say
To Jhon, nor James, to Peter, nor to Paul.

¶ Nor to none vther of the Apostlis twelf
Nor to no Sanct, nor Angell in the Heuin,
Bot onelie tyll our Father God him self
Quhilk Orisone it doith contene full euin
Most profitabill for vs petetionis seuin.

Quhilk we lawid folk, the Pater Noster call.
Thocht we say psalmes, nyne, ten oz ellewin,
Of all prayer this bene the pzincipall.

Be resoun of the maker, quhilk it maid,
Quhilk wes the Sone of God, our salutour
Be resoun als, to quhome it sulde be said,
Till the Father of heuin, our Creatour,
Quhilk dwellis nocht in tempill noz in tour,
He cleirlie seis our thocht, will, and intent
Quhat nedis vs, at vtheris seik succour
Quhen in all place, his power bene present.

Ze Pzincis of the pzeistis, that sulde pzeche
Quhy sufferze so greit abusioun
Quhy do ze nocht the sempill peple teche
Quhow, & to quhome, to dzes thair ozisoun
Quhy thole ze thame, to ryn krõ toun to toun
In pilgramage, till ony Imagereis
Hopand to get thare sum Saluatioun
Pzayand to thame, deuotlie on thare kneis.

This wes the pzactik of sum Pilgramage.
Quhen Fillokis in to fyke, began to fou
With Joke, & Thome, thã tuke yai thair vay=
In Angus, to the feild chapel of dzon (ag
Than kittok thare als cadye as ane Con
Without regard other to Syn oz schame
Gaue Lowzie leik, at laser to loup on
Far better had bene, till haue biddin at hame.

☞ I haue ſene pas, one mercuallo⁹ multitude
Zoung men & wemen, klyngand on thair keit
Under the kozme, of kenzeit ſanctitude
Foz till adozne, ane Jmage in Lozeit,
Mony come with thare marrowis foz to meit
Committand thare foull Foznicatioun
Sum kiſſit the claggit taill of the Armeit,
Quhy tholeze this abhominatioun?

Of Foznicatioun and Jdolatrie
Apperandlie ze take bot litill cure,
Seand the maruellous Jnfelicitie
Quhilk hes ſo lang done in this land indure
Jn zour defalt, quhilk hes the charge & cure
This bene of treuth, my Lozdis w zour leue
Sic pilgramage hes maid mony ane hure
Quhilk gyf I pleſit, planelie I meht pzeue,

☞ Quhy mak ze nocht, the ſcripture manifeſt
To pure pepill, twiching Jdolatrie?
Jn zour pzeching, quhy haue ze nocht expzeſt
Quhow many kingis of Jſraell cruellie
Wer puneiſſit be God, ſo rigozouſlie?
As Jeroboam, and mony mo but dout
Foz wozſchipping of caruit Jmagerie
War frome thare Realmes rudlie rutit out,

iii. Reg. xiii.

¶ Quhy tholeze vnder zour Dominioun,
Ane craftie Pzeiſt, oz kenzeit fals Armeit
Abuſe the peple of this Regioun

Onelie for thare particular profeit:
And speciallie that Armeit of Laureit
He pat the Commoun pepill in beleue
That blind gat sicht, & crukit gat thare feit
The quhilk that Palzard no way cā appreue

Ze maryit mē that hes trim wantoun wyffis
And lusty douchteris of zoung & tender age,
Quhois honestie ze sulde lufe as zour lyfis
Permit thame nocht to pas in pilgramage
To seik support at ony stok Image,
For I haue wittin, gude wemē pas fra hame
Quhilk hes bene trappit with sic lustis rage,
Hes done returne baith w̄ gret syn & schame.

Get vp, thow slepis all to lang, O Lord.
And mak ane haistie Reformatioun
On thame quhilk dois tramp dōn thy grati-
And hes ane deidly indignatioun (ous word
At thame quhilk makis trew narratioun
Of thy Gospell, schawing the veritie.
O Lorde I mak thee supplicatioun
Support our faith, our hope, and Cheritie.

FINIS.

How king Ninus

Beildit the gret Citie of Niniue. And quhow he Vincust Zoroastes the King of Bactria.

THis Ninus of Assyria King
Quhen he had maid his Conquestis
To Beild ane Citie, he him dreid
Chusing the place, quhare he thocht
Quhare he had first Dominioun
In Assyria his awin Regioun
Thocht Assur as the Scripture sayis
Quhilk come afoir King Ninus dayis
And foundrit that famous Citie
The quhilk was callit Nynyue
Bot as rebellis Diadoir
Ninus that Citie bid deroir
So maruellous Triumphantlie
As ze sall heir Immediatlie
Upon the flude of Euphrates
Quhilk to behauld, greit wounder wes
Ane houndreth and fyftie stagis
That Citie wes of lenth I wis.
The wallis ane houndreth fute of hicht
No wounder was thocht thay wer wicht.
Sic breid abuke the wallis thare was
Thre cartis myche youngis on thame pas.
Four houndreth stagis, and four scoir
In circute but myn or moir
Of towris about thole wallis I wene
Ane thousand, and fyue houndreth bene.
Of hicht two houndreth fute and moir
As wrytis, famous Diadoir.

☞ The Scripture makis mentioun

Quhen God send Jonas to that toun
Jona. iii To schaw thame of his punischement
Outthrouch the Citie quhen he went
Thre dayis Jornay, till him it wes
The Bibyll sayis, it wes no les.
Experien. My Sone, now haue I schawin to thee
Of the buildyng of Niniue
For the agmenting of his fame
Ninus gart call it efter his name.
Quhen he that greit Citie had endit
To conques more zit he intendit,
And did depart frome Niniue
And rasit vp ane greit Armie
Of the maist stalwart men and stout
Of all his Regionis round about,
In greit ordour tuke thare Jornay
Towart the Realme of Bactria.
Of wicht fute men, I vnderstand
He had seuintene hundreth thousand
Without horsmen, and weirlyke cartis
Quhome he ordourit in sindry partis
Quhilk till discryue I am nocht abill
Quhose noumer bene so vntrowabill.
Zoroastes, that nobill King
Quhilk Bactria, had in gouerning,
That prudent Prince, as I heir tell
Did in Astrouomie precell
And fande the Art of Magica
With Naturall Science mony ma

Seand king Ninus on the feild
Forthwarte he come, with speir and scheild.
Four houndreth thousand men he wes
In his Armie thare wes no les.
And met king Ninus on the bordour
Rycht baitzeantlie, and in gude ordour.
On the Vangarde of his Armie
On thame he ruschit rycht rudelie.
And of thame slew as I heir say
Ane houndreth thousand men that day.
The rest that chapit war vnslane
To Ninus greit oist fled againe.
Of that king Ninus wes so noyit,
He restit neuer tyll he distroyit
All hole that Regioun vp and doun
And frome the king did reif the croun,
And maid the Realme of Bactria
Subiectit tyll Assiria.
And in that sampyn land I wis
He tuke to wyfe Semiramis.
Quha (as myne Auctour dois discryue)
Was than the lustiest on lyue.
That beand done without sudgeorne
Tyll Ninue he did returne
With greit tryumphe of victorie
As myne auctour dois specifie
Baith Occident and Orient
War all till him obedient.
It wald abhor the till heir red

The saikles blude that he did sched.
Quhen he had roung as thou may heir
The space of thyr and fourty zeir
Beand in his excellent gloze
The dolent deith did him deuoze.
Ju quhat sozte I am nocht certane
Sum Auctoz sayis that he wes slane
And left tyll bzuke his Heritage
One lytle Babe of tender age
Zoung Ninus wes the Chyldis name
Quhilk efter klurischit in greit fame.
Sum sayis that be his wyffis treasoun
King Ninus deit in pzesoun,
As I sall schaw, oz I hyne fair
Quhow Diodoze hes done declair.

Of the wounderful

Deidis of the Quene Semiramis.

NINVS luffit so ardentlie,
Semiramis his fair Ladie
Thare wes no thing scho wald command
Bot all obeyit wes fra hand
Scho seand him so Amozous,
Scho grew pzoude and pzesumptuous,
And at the king scho did desyze
Fyue dayis to gouerne his Impyze.

And he of his beneuolence
Did grant hir that preeminence
With Sceptour, Crown, and Rob Roya.
And hole power Imperiall,
Tyll fyue dayis wer cum and gone
That scho as king suld regne alone.
Than all the Princis of the land
Duryng that tyme maid hir ane band
With bankat Royall meritie
Scho treatit thame triumphantlie
So the first day the peple all
Come tyll hir seruyce bound and thrall
Bot or the secund day wes gone
Scho tuke sick gloze to regne allone
Be one decreit maid thame amang
The king scho put in prefone strang
Ireid weill of his presonyng
Bot nocht of his deliueryng
Quhow euer it wes in tyll his flouris
He did of deth suffer the schouris
And mycht nocht lenth his lyfe one hour
Thocht he wes the first Conquerour.
Quhose Conquessing for to conclude
Wes nocht but greit scheddyng of blude
Now haue ze hard of Ninus king
Quhow he began, and his ending
Quhowbeit myne auctor Diodore
Of him haith wrytin mekle more.
Princis for wrangous conquessing
Doith mak oft tymes ane eupll ending. Iii

Thocht he had lang prosperitie
He endit with greit miserie.

Of king Ninus

Sepulture.

THE Quene ane Sepulture scho maid
Quhare scho king Ninus bodie laid,
Of curious crafty wark and wicht,
The quhilk had staidis nyne of hicht
And ten staidis of breid it wes
Diodoze sayis it wes no les.
For aucht staidis one myle thow tak
And thare efter thy noummer mak.
So be this compt, it wes full richt
One myle, and als ane staid of hicht
Except the tour of Babilone
So hich one werk, I reid of none.
Semiramis this lusty Quene
Considering quhat danger bene
To haue ane king of tender age
Quhilk micht nocht vse no Vassalage.
Scho tuke one curageous consait
Thinkand that scho wald mak debait
Geue ony maid Rebellioun
Contrar hir Sone, or his Regioun,
Quhome scho did foster tenderlie

And kepit hym full quietlie
Scho laid apart hir awin cleithing
And tuke the Rayment of ane king.
Quhen scho wes in till armour dicht
Wicht no man knaw hir be one knicht.
Scho vailzeantlye went to the weir
And to geue Battell tuke no feir
Dantyng all Realmes round about
That all the warld of hir had dout
Woze foztunate in hir conquessing
Noz wes hir Husband Ninus king.
Babilon scho did foztifie,
Templis and towzis triumphandlie
So plesandlie did thame pzepair
Quhilk in the erth had no compair
Quhowbeid Nimrod, of quhome I spak
The hydduous doungeoun he gart mak
And of the Citie the foundement
To quhome God maid Impediment.
Quhare Nimrod left thare scho began
And put to wark mony one man.
Of all the Realmes round about
Of moste Ingyne scho socht thame out
Scho had wirkand with tre and stonis
Twelf houndzeth thousand men at onis
Go reid the buke of Diodoze
And thow sall find the noumer moze.
On euerilk syde of Euphzates
That nobill Citie beildit wes
And so that ryuer of renown

Ran throuch the midpart of the toun.
Ouerthort that flude scho briggis maid
Of maruellous strenth boith lang and braid.
Thay wer fyue staidis large of lenth
On euerilk Brig scho maid one strenth.
The circuite as I said afore
Four houndreth staidis, and foure score.
The wallis hicht quha wald discryue
Thre houndreth fute, thre score and fyue.
Sax Cartis micht pas rycht esalie
Abufe the wallis of that Citie,
Sydlingis without Impediment.
Consydder be zour Iugement
Geue those wallis wer hich or nocht
And also curiouslie wer wrocht
As Diodore hes done defyne
Quhilk doith transcend my rude Ingyne.
Of Babilon the magnificence
To quhome ze walde geue no credence
Geue I at lenth wald put in wryte
Quhilk Diodore hes done indyte.
Compare of Citeis fynde I none
Tyll Niniue, and Babilone.
Frome Niniue, in Assyria
Tyll Babilon in Chaldea.
Be Briggis plesandlie ze may pas
Upon the flude of Euphrates
Amang the fludis of Paradyce
This Euphrates may beir the pryce.

All warkis quhilkis the Quene began
Transcendit the ingyne of man.
The proude Quene Penthesilea
The Princesse of Amazona
With hir Ladyis tryumphandlie
At Troy, quhilk faucht so vailzeandlie
Nor zit the fair Madin of France
Danter of Inglis Ordinance,
To Semiramis in hir dayis
Wer no compare as bukis sayis.
Except triumphand Julius,
Strong Hanniball, or Pompeius,
Or Alexander the Conquerour
I find no greter weriour.
Wald I rehers as wryttis Clerkis
Hir wounderfull and vailzand werkis,
It wer to me one greit laubour
And tedious to the Auditour.
Quhat scho did in Ethiopia.
And in the land of Media
Beildand Citeis, Castellis, and Towris,
Parkes, and Gardingis of plesouris,
For the exalting of hir Name
And Immortall to mak hir fame
Of Jarcius, the hich Montanis
Scho gart ryue down, & mak thame planis,
Gret Orontes that Montane wicht
Twenty and fyue staidis of hicht
Tyll hir Palice to drawane Loch

By fors of men, scho raue it throuch.
¶ Had scho kepit hir Chastitie
Scho micht haue bene one A. per se.
Quhen scho had ordourit hir Impyre
Of Uenus wark scho tuke desyre
One secreit Mansioun scho gart mak
Quhare scho plesandlie mycht tak
Zoung gentill men for hir plesour
The quhilk scho vsit aboue mesour.
One man allone, micht nocht be abill.
To stanche hir lust insaciabill.
Quhen scho wes satisfyit of one
Scho gart ane vther cum anone
The lustiest of all the land
Come quietlye at hir command
Quhen thay at lenth had lyin hir by
Scho slew thame all richt cruelly.
Quhen hir Sone come tyll age perfyte
Of hym scho tuke so greit delyte
Scho causit hym with hir to lye
Amang the rest richt quietlye.
Sum sayis throuch sensuall lustis rage
Scho band hym in to Mariage
And held hym vnder tutorie
To vphald hir auctoritie.

How the Quene

Semiramis with ane greit Armie, past to Inde, and Faucht with the king Staurobates. And of hir Miserabill end.

(*)

QVHEN scho had lang tyme leuit in rest
To conques moze scho hir addzest
Because of diuers scho hard tell
How that the Inde Oztentell
Pzecellit in greit commoditeis
As beistiall, coznis, and frutfull treis.
All kynd of Spyce delitious,
Gold, Syluer, stonis Pzecious
And quhow that plenteous land did beir
Cozne, Frute, and Wyne, twyse in the zeir.
With Oliphantis Innumerabill
In Battell wounder terribill.
Scho heirand this, and mekle moze
Beleuand tyll agment hir gloze
Gart mak strait Pzoclamationis
In all, and sindzie Nationis.
Schawand quhow it wes hir desyze
All Pzincis vnder hir Impyze
In Egipt, and Arabia,
In Pers, in Mede, and Chaldea,
In Grece in Caspia, and Hyrcane
In Capadoce, Lidia, and Mauritane.
In Armenie, and Phrigia,
In Pamphilie, and Assyria,
That ilk Land efter thair degre

Experien.

Sulde bring till hir ane greit Armie
In all the gudelie haiſt thay may
And meit hir in till Bactria
Declaring thame that hir intent
Was till pas to the Orient,
And make weir on the King of Inde.
From tyme thay knew quhat wes hir mynde
Than be thare ſelfis ilk Regioun
Come forduart with thare Garniſoun
Tryumphandlie, in gude array
Till Bactria tuke the reddy way
And maid thare Muſtouris to the Quene
Bot ſic one ſycht was neuer ſene,
In Battell ray ſo mony one man
Atonis, ſen God the warld began.
Bot Spanze, France, Scotland, Ingland,
Duchelande, Denmark, nocht Ireland,
Wer nocht Inhabite in thoſe dayis,
Nor lang efter, myne Author ſayis.
¶ Etheſias, he dois ſpecifie
The nowmber of this greit Armie,
Sayand thare come at hir command
Fute men, threttie houndreth thouſand,
Of hors men montit galzeardlie
Fyue houndreth thouſand veralie.
Aue houndreth thouſand Cameilis wicht
On euerilk Cameill, raid ane knicht,
Prepairit till pas in to all partis
Thare wes ane hundreth thouſand Cartis.

Two thousand bottis with hir scho carryis
On Hors, Camelis, and Dromodaryis,
Briggis for to mak scho did conclude
Ouerthort Indus, that furious flude,
Quhilk bene of Inde, the outmaist bordour,
On the quhilk flude, with richt gude ordour
Of hir Bairgis, scho briggis maid
Quhareon hir greit Oist saiflie raid.
Father I wald men vnderstude
Quhow sic ane maruellous multitude
Wycht be atonis, brocht to the feild
Reddy to fecht, with speir and scheild.
Sum men wyll Juge, this bene ane fabill
The mater bene so vntrowabill:
It may weill be my Sone (said he)
As be exempill we may see,
Quhow Dauid king of Israell
His peple gart noumer and tell
Be Joab, his cheif Capitane
As holy Scripture schawis plane
Of fechtand men, in to that land
Ye fand threttene houndreth thousand;
Sen Dauid, in that small countre
Wycht haue rasit sic one Armie.
To this Lady, it wes no wounder
The quhilk had greter Realmes ane hunder
Nor Dauidis litle Regioun
Thocht scho had mony ane Legioun
Off men mo nor I tauld afore.

Corteour.

Experien.

II. Sam. xxiiii.

Thareſoꝛ my Sone, maruell no moꝛe
☞Staurobates, the king of Inde
Greitlie perturbit in his mynde
Heiring of ſick ane multitude
To make defence he did conclude.
And ſend ane Meſſage to the Quene
Pꝛayand hir Wateſtie ſerene,
That ſcho wald of hir ſpeciall grace
Geue hym Licence to leue in peace
Failzeand of that thocht he ſuld dee
That he ſulde gar hir fecht oꝛ flee.
And tyll his God ane vow he maid
Geue no peace micht of hir be had,
And geue he wan the victoꝛie
That he the Quene ſulde Cruciſie.
At this boſting the Quene maid bourdis
Sayand it ſall nocht be no wourdis,
Sall gar me pas, fra my purpoſe
Bot michtie ſtraikis as I ſuppoſe.
The Meſſinger ſchew to the king
Of hir pꝛeſumptuous anſwering
Than Staurobates wyſe and wiche
Come foꝛdwart lyke ane nobill knicht
With mony one thouſand ſpeir and ſcheild
Arrayit Royallie on the feild,
Thinkand he wald his land defend
Oꝛ in the Battell mak ane end.
☞The Quene vpon the vther ſyde
Full of pꝛeſumptioun and of pꝛyde

Hir Baneris plesandlie displayit
With hardy hart, and vnefkrayit,
Apon Indus, that famous flude,
Thay met, quhare sched wes mekle blude,
In Bote, in Balingat, and Bargis,
The twa Armeis on vtheris chargis.
Semiramis the Battell wan
Quhare dzownit and slane wer mony one mā
So that the water of the flude
Ran reid myxit with mannis blude
The king of Inde, with all his micht
Frome Indus flude he tuke the fliclit
Till his cheif Citie, he reteirit,
Quhare in his pzesens thare appeirit
In Battell raye ane new Armie
Of richt Inuincible Cheualrie
With Elephantes, ane hiddous noumer
Quhilk efterwart maid mekle cummer.
Semiramis and hir cumpanie
In the meane tyme full cruellie
Distroyit the Bozdouris of that land,
Tuke pzesonaris, ma than ten thousand,
Scho tuke ane curageous consait,
Greit Elephantis to contrefait.
Scho had ten thousand Orin hydis
Weill sewit to gidder bak and sydis
With mouth and nose, teith, eiris and eine,
Quick Elephantis as thay had bene.
Rycht weill stuffit, full of stray and hay,

Quhare of the Indianis tuke affray.
Apon Camelis, and Dromodareis.
Those fals figuris with hir scho careis,
Sere Indianis, quhen thay saw that sicht
Efferitlie thay tuke the flicht.
For sic one sicht wes neuer sene
Geue naturall beistis thay had bene.
The king him self, wes richt affeirit
Tyll he the veritie had speirit,
And knew be his Exploratouris
Thay war bot fenzeit fals figouris.
Than mankullie lyke men of weir
Forduart thay come withouttin feir.
Richt so Semiramis the Quene
Quhilk for one man wes ay fyftene.
Thir two Armyis full cruellie
Thay ruschit to gidder so rudelie
With hydduous cry, and trumpettis sound
Till thousandis dede lay on the ground.
Semiramis had sic one noummer.
Tyll ordour thame it wes greit cummer.
Than the greit Elephantis of Inde
Richt strang and hardy of thare kynde
Forduart thay come, and wald nocht ceis
Tyll throuch the middis of the preis
Of the greit Oist, thay rudelie ruschit
That men and hors till erd thay duschit.
Those fenzeit beistis withouttin spreit
Wer fruschit and fuilzeit vnder feit.

The king of Inde with curage kene
Met with Semiramis the Quene,
He rydand on ane Elephand,
Bot scho with him kaucht hand for hand,
And gaue the king so greit assay
That he wes neuer in sic affeay
To straik at him scho tuke no feir
So weill scho vsit wes in weir.
His straikis scho had bot lytle comptit
Wer nocht the king wes so weill montit
Ather at vther straik so fast
Tyll thay wer tyrit at the last.
The king he thocht him self eschamit,
With one woman to be dekamit,
And wes determit nocht to flee
Thocht in that Battell he suld dee,
As man the quhilk dispurit bene
He rudely ran vpon the Quene,
And throuch the arme gaif hir ane wound
Quhilk till hir hart gaue sic one stound
That scho constramit wes to flee
Than all the rest of hir Armie
Quhen thay persauit that scho wes gone,
Tyll Indus flude thay fled ilk one.
The Quene ouerthort the flude scho raid
On briggis quhilks wer of botis maid,
With hir ane sober cumpanie
Quhilk with hir fled affrayitlie.
The Indianis followit on the chais

Than on the Briggis come sic one preis
Of fleand folkis, quhilk wes greit wounder
So that the Bargis brak in schonder.
Sum sank, sum doun the ryuer ran,
Than drownit thare, mony ane nobill man,
Quhilk wes greit pitie till deplore,
As wryttis famous Diodore.
And finallie for to conclude
Wes neuer sched so mekle blude
At one tyme, sen the warld began
Nor slane so mony one saikles man,
And all throuch the occasioun
And the prydefull perswasioun
Of this ambitious wickit Quene
Sick one wes neuer hard nor sene.
Staurobates the king of Inde,
Gretlye reioysit in his mynde
Of this tryumphe and victorie
Semiramis with hart full sorie
Seand sa mony tane and slane
Tyll hir countrie returnit agane,
Lamentand fortunis variance
Quhilk brocht hir to so greit mischance
Afore quhilk wes so fortunate
And than of conforte desolate.
Hir Sone ane man of perfectioun
Considerand his subiectioun,
His libertie he did desyre
That he micht gouerne his Impyre,

Seand his Mother vitious
And with that so ambitious
As myne Auctor dois specifie
He slew his Mother cruellie
Quhat vther cause, or Intentioun
I fynd no speciall mentioun.
Sum sayis to be at Libertie
Sum sayis, for hir Adulterie.
None vther cause I can defyne
Except Punitioun deuyne.

☞ Of this fair Lady corageous
Behald the endyng dolorous
Quhilk wes bot twenty zeris of age
Quhen scho began hir Vassalage;
And rang tryumphandlie but weir
The space of two and fourtie zeir
Quhen scho wes slane, scho wes threscore
With zeris two, scho wes no more.
As I odore, wrytis in his buke
His Cronicle, quho list to luke.

¶ Of this Lady I mak ane end,
Thynkand no way, I can commend
Wemen for till be to manlie
Nor men for till be womenlie.
For quhy, it bene the Lordis mynd
All Creature till vse thare kynd.
Men for till haue preeminence,
And wemen vnder obedience,
Thocht all wemen inclynit be

Tyll haue the Soueranetie.
As this Lady, qnhilk wald nocht reſt
Till ſcho hir Huſband had ſuppreſt
Till that intent that ſcho micht ring
Allone to haue the gouerning.
Ladyis no way I can comend
Preſumptuouſlie quhilk dois pretend
Till vſe the office of ane king
Or Realmes tak in gouerning.
Quhowbeit thay vailzeant be and wicht
Going in Batteli lyke ane knicht
As did proude Pentheſilea
The Princes of Amazona,
In mennis habite aganis reſoun.
Sicklyke I thynk detiſtonn
One Prince to be effeminate
Of knichtlie cozage deſolate,
Neglectand his auctozitie,
Thzouch beiſtlie ſenſualitie,
Accompanyit baith day and nichtis
With wemen moze than vailzeant knichtis
Sic kingis I diſcommend at all,
Exempill of Sardanapall.
Father (ſaid I) ſchaw me how lang
The ſucceſſioun of Ninus rang:
That ſall I do with diligence
My Sone (ſaid he) or I go hence.
Sen I haue ſchawin at thy deſyre

ourteo.

perien.

Quhat man began the first Impyre,
Now wald I it wer to the kend
Of that Impyre the fatall end.

Howking Sarda-

napalus for his Vitious lyfe, maid ane Miseravill end.

BETVIX this Conquerour Ninus,
And sensuall Sadanapalus,
I can nocht find no speciall storie
Worthy to put in memorie,
Except quhilk I haue done discryfe,
Of Semirame, king Ninus wyfe.
Bot I can find no gude at all
To wryt of king Sadanapall,
Quhilk wes the sext and threttie king
Be lyne frome Ninus discending,
At lenth his lyfe for to declare
I thynke it is nocht necessare,
Because that mony cunnyng clerkis
Hes hym discryuit in thare werkis
Quhow he wes last of Assirianis
Quhilk had the hole preeminans,
That tyme of the first Monarchie
In Cronicles as thow may see.
The last, and the most vitious king
Quhilk in that Monarchie did ring.
That Prince wes so effeminate

With ſenſuall luſt intoxicate,
He did abhoꝛ the cumpanie
Of his maiſt nobill Cheualrie,
That he mycht haue the moꝛe delyte
Till vſe his beiſtlie appetyte
Conuerſit with wemen nicht and day
And clothit hym in thare array
So that na man that hym had ſene
Culd Juge ane man that he had bene.
So in Huredome and harlatrie
Did keip hym ſelf ſo qnietlie,
The Pꝛencis of Aſſiriens
Of hym thay could get no pꝛeſens.
Thus leuit he continuallie
Agane Nature Inoꝛdinatlie.

¶ Quhen to the Perſis and the Medis
Repoꝛtit wer his vitious dedis
With the Rewlaris of Babilone
Thay did conclude all in tyll one
Thay wald nocht ſuffer foꝛ til ting
Abuke thame ſic ane vitious king
Bot Arbaces, ane Duke of Mede
He darflie tuke on hand that dede.

¶ Bot firſt he come to Ninive
To ſee the kingis Maieſtie
And tyll one of the kingis gard
He gaif ane ſecreit riche reward
Tyll put hym in ane quiet place
Quhare he mycht ſee the kingis grace
And be vnſene with ony wicht

Bot he ſaw nother king nor knycht
In tyll his Waiſteris cumpanie
Except wemen allanerlie.
And as ane woman he wes cled
With wemen counſalit and led
And ſchamefullie he wes ſittand
With ſpindle, and with Rock ſpinnand.
Quhen Arbaces that ſycht had ſene
His curage raiſ vp frome the ſpleyne
And thocht it ſmall difficultie
For tyll depryue his Maieſtie.
¶ Than raſit he the Perſianis
With Medis and Babilonianis
Ennarmit weill with ſpeir and ſcheildis
Tryumphandlie thay tuke the feildis
¶ The king raſit Aſſirianis
To gyther with the Caldeanis
And thame reſyſtit as thay micht
Bot fynallie he tuke the fliicht
To ſaif hym ſelf in Ninive.
Than Wegit thay that greit Citie
Contiuuallie two zeir and moze
As wryttis famous Diodoze
Tyll that the flude of Euphrates
Arais with ſic one furiouſnes
Quhare throuch ane grete part of the tonn
Be violence wes doungin doun.
Than quhen the king ſaw no remede
Bot to be takin or to be dede
As man diſpairit full of Ire

Gart mak ane furious flammand fyre
And tuke his gold and Jowellis all
With Scepture, Croun, and Rob Reyal.
With all his tender Seruituris
That of his Corps had greitest curis
To gidder with his lustie Quenis
And all his wantoun Concubenis,
And in that fyre he did thame cast
Syne lap hym self in at the last
Quhare al wer brynt in pouldet small.
Thus endit king Sadanapall
Withouttin ony repentance
As may be scne be this sentence
Hem followyng, quhilk he did indyte
Afore his deith, in greit despyte
Quhilk is ane rycht vngodly thing
As ze may see, be his dyting.

Epitaphium Sardanapali.

CVM, te mortalem noris, præsentibus exple
Delitijs animum, post mortem nulla voluptas,
Et venere, & cænis, & plumis Sardanapali.

Now haue I schawin with diligens
The Monarchie of Assiriens
The quhilk at king Ninus began
And endit at this myscheant man
And did indure withouttin weir,
Ane thousand, twa hundreth and fourty zeir
As dois indyte Eusebius.
Reid him, and thow sall find it thus.

The thrid buke

Makand Narratioun of the Miserabill Destruction of the Fyne Citeis, callit Sodome, Gomorre, Seboim, Segor, and Adama, with thair hole Regioun, and ane schort Descriptioun of the Secund, Thrid, and Ferd Monarcheis. With the Miserabill Destructioun of Jerusalem, and last of the Spiritnall Monarchie.

FATHER I pray row to me tell. Courteo
Quhat notabil thingis yat befel
During the regne of Assiriens
Quhilk had so lang preeminens
I mene of vther Nationis
Under thair Dominationis?
That may be done in termis schort Experien
(Said he) as storyis dois report
Induring this first Monarchie
Become that wofull miserie Gen. xi
Of Sodome, Gomorre, and thair Regioun
As Scripture makis mentioun.
Quhose peple wer so sensuall
In fylthie Synnis vnnaturall
The quhilk in to my vulgar vers
My toung abhorris to rehers
Lyke brutell beistis, by thair myndis
Vnnaturally abuse thair kyndis

Be kythis stinkand Lechezie
And most abominabill Sodomie,
As holy Scripture dois discryue
In that rountrie wer Citeis fyue
Quhilk wer Sodome, and Gomozra
Seboim, Segoz, and Adama.
Amang thame all, fund wes thare none
Undefylit, bot Loth allone.

¶ Holy Abzaham dweit neirhand by
Quhilk pzayit foz Loth effectuouslie,
Foz God maid hym aduertysment
That he wald mak sic punischement
To Loth two Angellis God did send
Hym frome that furie tyll defend.
Quhen the peple of that Regioun
Saw the Angellis cum to the toun
Transformit in to fair zoung men
Thay purposit thame foz to ken
And abuse thame vnnaturallie
With thare foule stinkand Sodomie.
Of that gude Loth wes wounder wo
And offerit thame his Douchteris two
Thame at thare plesour foz tyll vse
Bot thay his Douchteris did refuse.
And than the Angellis be thare micht
Those men depzyuit of thare sicht
And so perfozce leit thame allone.
To Lothis lugeing quhen thay wer gone
Thay hym commandit haistellie

For tyll depart of that Citie.
That fouls vnnaturall Lecherie
Ane vengeance to the heuin did crye
The quhilk did moue God till sic Ire
That frome the heuin Bryntstone and fyre
With aukull thounding rant doun
And did consume that hole regioun
Of all that land chapit no mo
Except Loth, and his Douchteris two.
His wyfe wes turnit in ane stone
So wyfeles wes he left allone.
For scho wes Inobedient
And kepit no Commandement
Quhen the Angell gaif thame command
Sone till depart out of that land
He monischit thame vnder greit paine
Neuer to luke bakwart againe.
Quhen Lothis wyfe hard the thoundring
Off flammand fyre, and lichtning
The vgly cryis lamentabill
Of peple moste Espouentabill
For none of thame had forze to flee
Scho garnit that forrowfull sicht to see
And as scho turnit hir anone
Scho wes transformit in ane stone.
Quhare scho remanis still this day
Off hir I haue no moze to say.
To schaw at lenth, I am nocht abill
That pietuous prores lamentabill

Quhow Citeis, Caſtellis, Cownis, & tow-
Villagis, Baſtaillzeis, and Bowris, (tis,
Thay wer all in to poulder dzeuin,
Forreſtis, be the rutis vpzeuin.
Thare king, thare Quene, and pple all
Zoung and auld, bzynt in poulder ſmall
No Creature wes left on lyfe
Foulis, Beiſtis, Man, noz Wyfe
The erth, the Cozne, herb, frute and tree,
The Babbis, vpon the Nurſe kuee,
Rycht ſuddandlie in one Inſtent
Unwarly come thare Jugement
As it come in the tyme of Noy
Quhen God did all the warld diſtroy
Foz that leik Syn of Sodomie
And moſt abhominabill Bowgrie
That vyce at lenth foz to declare
I think it is nocht neceſſare.
Quhen al wes bzint, fleſche, blude & bonis
Hillis, valleyis, ſtockis, & ſtonis,
The countre ſank foz to conclude
Quhare now ſtandis ane vglie flude,
The quhilk is callit the dede ſee,
Nixt to the countre of Judee.
Quhois ſtinkand ſtrandis blak as tar
The fleuour of it, men feilth on far
Ju tyll Ozontius thow may reid
Of that countre the lenth and bzeid
Of lenth fiftie mylis and two

And fourteine myle in breid also.
Loth of his wyfe was so agast
That he tyll ane wilde montane past
Of companie he had no mo
Except his lustie Douchteris two,
And be thare prouocatioun
As Moyses maketh narratioun:
Allone in to that montane wilde
His Douchteris both he gat with childe
For thay beleuit in thare thocht
That all the warld wes gone to nocht
As it become of that Natioun
Thynkand that Generatioun
wald faill, without thay craftelie
Gar thare Father with thame to lye
And so thay fand ane crafty wyle
Quhow thay thare Father micht begyle,
And causer hym to drink wicht wyne
Quhilk men to Lycherie dois Inclyne
Quhen he wes full, and fallin on sleip
His Douchteris quietlie did creip
In tyll his bed, full secretlie
Prouokand hym, with thame to lye.
And knew nocht quhow he wes begyld
Tyll both his Douchteris wer with chyld
And bure two Sonnis in certane
Thay beand in that wild Montane,
Of quhome two Nationis did proceid

Gen. xi

As in the Scripture thow may reid.
In the quhilk scripture thow may see
At lenth this wofull miserie.
☞ This miserie become but weir
Frome Noyis flude, thre houndreth zeir,
To gyther with four scoze and ellewin
As comptit Cartion full ewin.
And efter Noyis deith Iges
Ane and fourtie zeir thare wes
Quhen Abraham was of age I wene
Four scoze of zeris, and nyneteue
Quhen this foule Syn of Sodomie
Was punisit so rigorouslie.
Greit God preserue vs in our tyme
That we commit nocht sic aue cryme.
Tedious it wer forme to tell
This Monarchie during quhat befell.
And wounderis that in erth wer wrocht
Quhilk to thy purpose langis nocht.
As quhow the peple of Israell
Exodi.i. Did lang tyme in to Egipt dwell,
And of thare greit punitioun
Throuch Pharaois persecutioun.
And quhow Moyses did thame conuoy
Exodi. Throuch the reid sey, with mekle Joy
xiii. Quhare king Pharao, richt miserablie
Wes drownit with all his huge armie.
Exod.xv. And quhow that peple wanderand wes
Fourtie zeris in wyldernes,
Moyses that tyme as I heir say

Resauit the Lawe on Mont Sinay.
That tyme Josue thrzouch Jozdan
Led those peple to Canaan.
Quhare Saull Dauid, and Salomone
With Hebrew kingis mony one
Did richely regne in that countrie
Induring this first Monarchie.
¶ The Sege of Thebes miserabill
Quhare blude wes sched Incomparabill
Of nobill men, in to those dayis
With vtheris terribill affrayis.
As quhow the Grekis wrocht vengeans
Apon the nobill Troians
Because that Paris did conuoy
Perforce fair Helena to Troy
Quhilk wes king Menelaus wyfe
Quhare mony one thousand lost thare lyfe.
That tyme the vailzant Hercules
Outthrzouch the warld did hym addrzes,
Quhare he did mony ane douchtie deid
As in his storrye thow may reid,
And quhow thrzouch Deianeir his wyfe
That Campion did lose his lyfe
In flammand fyre full furiouslie
The deith he sufferit cruellie.
That tyme Remus, and Romulus
Did found that Citie maist famous
Off Rome standing in Italie
As in thare storrye thow may see

Iosue.

Wald thow reid Titus Liuius
Thow suld find warkis wounderous.
Quhose douchtie deidis ar weill kend
And saibe to the warldis end
Thocht thay began with crueltie
And endit with greit miserie,
As bene the maner to conclude
Of all scheddaris of saikles blude.

¶ In Greece the ornate Poetrie
Medicine, Musike, Astronomie
Durvng this first Monarchie began
Be Homerus, that famous man,
To gidder with Hesiodus
As diuers Auctouris schawis vs.
It wer to lang to put in ryme
The buikis that thay wrait in thare tyme.
Thir war the Actis principell
That Monarchie during quhilk befell
As for gude Abrahame, and his seid
In to the Bibill thow may reid
Quhow in this tyme, as I heir tell
Began the kingdome Spirituell
As I haue schawin to the afore
Quharefor I speik of thame no more.

Ane schort Descrip-

tion of the secund, thrid, and ferd Monarchie

FATHER (said I) quhilk wes ẏ mā Courte
That the nyxt Monarchie began?
¶ Cyrus (said he) the king of Perse, Experi
As Cronicles hes done reherse,
Prudent and full of Policie
Began the secund Monarchie.
For he wes the most godly king
That euer in Perse or Mede did ring,
For he of his benignitie .i. Par
Delyuerit frome Captiuitie xxxvi.
The hole peple of Israell
In to the tyme of Daniell.
The quhilkis had bene presoneris
In Babilon sewin score of zeris,
Tharefor God of his grace bening
Gaue hym ane Diuine knawleging,
During his tyme as I heir tell
He vsit counsale of Daniell.
Carion at lenth doith specifie
Of his maruellous Natiuitie
And of his vertuus vpbringing
And quhow he vincust Cresus king
With mony vther vailzeand deid
As in to Carion thow may reid.
Quhose Successioun did indure
Tyll the tent king, thareof be sure.
¶ Bot efter his greit conquessing
Richt miserabill wes his ending
As Herodotus, doith discryue

In Scithia he loſt his lyfe
Quhare the vndantit Scithianis
Vincuſt thoſe nobyll Perſianis
And efter that Cirus wes deid
Quene Tomyre hakkit of his heid
Quhilk wes the quene of Scythianis
In the diſpyte of Perſianis.
Scho keſt his heid, for to conclude,
In tyll ane veſſell full of blude,
And ſaid, thir wordis cruellie
Drynk now thy fyll, gyf thow be drie
For thow did aye blude ſchedding thrift
Now drynk at layſer gyf thow liſt.

CEfter that Cyrus ſucceſſoun
Of all the warld had poſſeſſioun
Tyll Alexander with ſworde and fyre
Obtenit perforce the thrid Impyre,
Quhilk wes the king of Macedone
With vailzeand Grekis mony one
In battell fell and furious
Vincuſt the mychtie Darius,
Quhilk wes the tent, and the laſt king
Quhilk did efter king Cyrus ring,
As for this potent Empriour
Alexander the Conquerour
Geue thow at lenth, wald reid his ring
And of his cruell Conqueſting
In Inglis toung, in his greit buke
At lenth his lyfe, thare thow may luke.

Quhow Alexander that potent king
Wes twelf zeris in his Conquessing.
And quhow for all his greit conquest
Ye leuit bot ane zeir in test
Quhen be his Seruand secreitlie
Ye poysonit wes full pieteouslie.
¶ Lucane doith Alexander compair
Tyll thounder, or fyzeflaucht, in the air
Ane cruell Planeit, ane mortall weird,
Doun thzyngand peple with his sweird.
Ganges that maist famous flude.
Ye myrit with the Indianis blude.
And Euphzates, with the blude of Pers
Quhose crueltie for to rehers
And saikles blude, quhilk he did sched
War richt abhominabill to be red.
Efter his schort pzosperitie
Ye deit with greit miserie.
¶ It wer to lang for to decyde it,
Quhow all his realmes wer deuyde it;
Ay quhill that Cesar Julius
Quhen he had vincust Pompeius
Wes cholin Empziour and king
Abuse the Romanis for tyll ring.
That potent Pzince, wes the first man
Quhilk the ferd Monarchie began
And had the hole Dominioun
Of euerik land and Regioun
Quhose successouris, did regne but weir

Ouer the warld mony ane houndzeth zeir.
Bot gentill Julius allace
Rang Empziour, bot lytle space.
Quhilk I think petie tyll deploze
In fyue Moneth, and lytill moze
Be fals exozbitant treſoun
That pzudent Pzince wes trampit doun.
And murdzeſt in his counſall hous
Be cruell Bzutus, and Caſſius.
¶ Eftir that Julius wes ſlane
Did regne the greit Octauiane.
Of Empziouris one of the beſt
Durying his tyme, wes peace, and reſt
Ouer all the warld, in ilk Regioun
As ſtozyis makis mentioun.
And als I mak it to the plane
Durying the tyme of Octauiane
The Sone of God, our Lozd Jeſu
Tuke mankynd of the Virgin treu.
And wes that tyme in Bethleem bozne
Matth.ii. To ſaik mankynde, quhilk wes kozlozne,
As Scripture makis narratioun
Of his bliſſit Incarnatioun.
¶ Now haue I tald the as I can.
Quhow the four Monarcheis began.
Bot in thy mynde thow may conſidder
Quhow warldlie power bene bot ſlidder.
Foz all thir greit Impyzis ar gone
Thow ſeis thare is no Pzince allone,

Quhilk hes the hole Dominiun
This tyme of euery Regioun.
Father quhat reasoun, had those kingis — Courteo.
Reuaris to be of vtheris ringis
But ony rycht, or Juste querrell
Quhairthrouch that thay micht mak battell
And commoun peple to dounthring
To this (said I) mak answeringe
Quhy Sone (said he) that sall be done — Experien.
As I best can, and that richt sone
Thir monarcheis, I vnderstand
Preordinat wer be the command
Of God, the Plasmatour of all
For to doun thring, and to mak thrall — Dan. vii.
Vndantit peple vitious.
And als for to be gratious
To thame quhilk vertuous wer and gude
As Daniell hes done conclude
At lenth in tyll his Propheceis.
Quhow thare suld be four Monarcheis.
His secunde Chepture, thow may see
Quhow efter the first Monarchie
Quhen Nabuchodonosor King
Ane Jmage saw in his sleiping
With austeir luke, in hicht and breid,
And of fyne pure Gold wes his heid,
His breist and armes of siluer bricht

His wame of Copper, hard and wicht,
His loynis, and lymmis, of Irne richt strang
His feit of clay, Irne myxt amang.
Frome ane montane thare come alone
But haud of man, ane mekle stone
Quhilk on that Figours feit did fall
And dang all down in poulder small.
Of quhois Interpretatioun
Doctouris doith mak Narratioun
The heid of gold, did signifie
First of Assirianis Monarchie.
The siluer breist, thay did apply
To Persianis, quhilk rang secundly.
The wame of Copper, or of Brass
Thridly to Grekis, compairit was.
His loynis, and lymmis, of Irne and steill
Clerkis hes thame compairit weill
To Romanis, throuch thare diligence
To haue the ferd preeminence
Abuke all vther Natioun
Be this Interpretatioun
The myxit feit, with Irne and clay
Did signifie the letter day
Quhen that the warld, suld be deuydit
As efterwart salbe decydit
So Christ is signifyit the stone
Quhose Monarchie sall neuer be gone,
For vnder his Dominioun
All Princis sall be strampit doun

Quhen that greit King Omnipotens
Cummis to his generall Jugement.
His Monarchie than salbe knawin
As eftet salbe to the schawin.

¶ And als the Scripture sall the tell
Quhow in the aucht of Dantell,
He saw in to his visioun
Be ane plane expositioun,
Quhow that þ Grekis, suld with vengeans
Upon the Medis, and Persiens.
Comparand Grekis, tyll ane Gait
With ane hozne, fers, furious, and, hait
Quhilk slew the Ram, with hoznis two
Comparit tyll Perse, and Mede also
And so be Dantells Pzopheceis
All thir greit mychtie Monarcheis
The quhilkis all vther realmes suppzysit
Be the greit God, thay wer deuysit
As he of Titus the Romane
Sone and air to Uelpasiane
Maid him ane furious Instrument
To put the Jowis to greit tozment.
Quhilk I purpose oz I hyne fair.
Schozelie that pzoces tyll declair.

Of the most Misera

bill, And most terribill Destructioun of Jerusalem.

Courteo: FAther (said I) declare to me
Indurying this ferd Monarchie
The maist infortune that befell:
Experien. My Sone (said he) that sal I tel
The most and manifest miserie
Become vpon the great Citie
Jerusalem, quhen it wes suppryst
As storyis makis manifest.
Bot as the Scripture doith deuyse
Baru.vi. Jerusalem wes distroyit twyse.
First for the great Idolatrie
Quhilk thay committit in Jowrie,
The honour aucht to God allone
Thay gaue to figuris of stock and stone.
Afore Chrystis Incarnatioun
Come this first desolatioun
Fyue houndreth zeiris, fourscore and ten
In Cronicles, as thow may ken,
Quhow Nabuchodonosor king
That famous Citie did doun thring
Thare King, with peple mony one
Brocht thame all bound to Babilone,
Quhare thay remanit presoneris
The space of thre score and ten zeris.
And that first desolatioun
Wes eallit the Transmigratioun.
Wes no man left in all thare landis
Bot Purellis labouand with thare handis
Till michtie Cyrus, king of Perse

As Daniell hes done reherse,
Wes mouit be God, for tyll reskore
The Iowis, quhare that thay wer skore.
Geue I neglect, I wer to blame
The last Sege of Jerusalem,
Quhose rewyne wes moſt miſerabill
And for to tell rycht terribill.
Wes neuer in erth, Citie nor toun
Gat ſic extreme deſtructioun.
The townis of Tyre, Thebes, nor Troy,
Thay ſufferit neuer half ſic noy.
The Empriour Veſpaſiane
Ye did deuyſe that Sege certane.
☞Thare wer the Prophecie compleit
Quhilk Chriſt ſpake on mont Olyueit
Quhen he Jerusalem beheld
The teris frome his eine diſſeld,
Seand be deuyne prſcience
The greit deſtructioun and vengence
Quhilk wes to cum on that Citie
His hart wes perſit with pietie
Sayand Jerusalem, and thow knew
Thy greit rewyne, ſore wald thow rew
For no thing I can to the ſchew
The veritie thow wyll nocht knaw,
Nor hes in conſideratioun
Thy holy viſitatioun,
Thy peple wyll no way conſidder
Quham gatherit I wald haue to gidder

Luc. xix. & cxi. Matt. xxiii.

Gatherit xxiii.

As errand scheip, bene with thare birdis
Or as the Hen, gadderis hir birdis
Under hir wyngis tenderlie
Quhilk thay refusit dispitfullie,
Quharefor sall cum that dulefull day
That no remeidie mak thow may.
Thy Doungeounis sal be doung in schonder
So that the warld sall on the wounder.
Thy tempill now most triumphand
Sall be tred doun amang the sand.
Mathew xiiii. And as he said, so it befell,
As heir efter I sall the tell.
Courteo. Schaw me (said I) with circumstance.
The speciall cause of that myschance?
Experien. (Quod he) as Scripture doith conclude
For schedding of the saikles blude
Of Prophetis quhilkis God to thame send
And als because that thay miskend
Jesu the Sone of God Souerane
Quhen he amang thame did remane.
For all the myraklis that he schew
Maliciouslie thay hym misknew,
Thocht be his greit power deuine
Tho ii. The water cleir he turnit in wyne.
And be that self power and micht
To the blynd borne he gaue the sicht,
And gaue the crukit men thare feit
Thou. xi. And maid the lipper haill compleit
He healit all, and raisit the dede

Lit held thay hym at mortall fede
Because he schew the veritie Math.x
Thay did conclude that he sulde de,
☞ The Byschoppis, princis of the preistis Mathew xxvii.
Thay grew so boldin in thare breistis,
The Scrybis, and Doctouris of the law
Of God nor man, quhilk stude none aw,
On Christ Jesu to wyrk vengeans.
Rycht so the fals Phariseans
Ane Sect of fenzeit Religioun
Deuysit his confusioun
And send thare seruandis at the last,
And with strang cordis thay band him fast.
Syne scurgit hym, baith back and syde Jhō.xx.
That none for blude mycht se his hyde
Thare wes nocht left ane penny breid
Unwoundit frome his feit tyll heid
In maner of Derisioun
Thay plet for him ane cruell Croun
Of prunzeand thornis scharpe and lang,
Quhilk on his heuinlie hede thay thrang.
Syne gart him for the greiter lack
Beir his aw in Gallous on his back
Tyll the vyle place of Caluarie
Quhare mony ane thousand man mycht see.
☞ That Innocent thay tuke perforce
And plat hym backwart to the Croce
Throuch feit & hādis greit naillis thay thrist
Tyll blude aboundantlie out brist

Without grunsching, clamour, or crye
That pane he sufferit patientlye.
And for augmenting of his greuis
Thay hangit him betuix two theuis
Quhare men micht se the bludie strandis
Quhilkis sprang furth of his feit and handis
Frome thornis thristit on his heid
Ran doun bullering stremis reid
In the presens of mony one man
That blude Royall on roches ran.
Schortlie to say, that heuinlie King
In extrme dolour, thare did hing
Till he said, *Consummatum est*,
With ane loude cry, he gaif the gaist.
Quhen he wes dede, thay tuke one dart
And persit that Prince, outthrouch the hart,
Fra quhame thare ran, water and blude
The erth than trymlit to conclude.
Phebus did hyde his bemis bricht
That throuch ȳ warld thare wes no licht
The greit Veill of the tempill taue,
The dede men rais out of thare graue,
And in the Citie did appeir
As in the Scripture thow may heir
Than Joseph of Arimathie
Did bury him, rycht honestlie.
Bot zit he rose full gloriouslie
On the thrid day tryumphandlie
With his Disceipulis in certane

Fourty dayis he did remane. Actis.
Efter that to the heuin ascendit
Thir Jowis no thing thare lyke amendit,
Nor gaif no credence tyll his sawis
As at more lenth, the storie sehawis
Bot cruellie thay did oppres
All men, that Christis Name did prokes
And persecutit mony one
Thay presonit baith Peter and Jhone, Actis.v
And Steuin thay stonit to the deid. Actis.v
Frome James the les thay straik the heid.
This wes the cause in conclusioun
Of thare cruell confusioun
The prudent Jow Josephus sayis
That he wes present in those dayis;
And in his buke makis mentioun.
Quhow efter Christis Ascensioun
The space of twa and fourtyzeris
Began those cruell mortall weris.
The secund zeir of Uespasiane
Quhare mony takin wer and slane.
Josephus planely dotth conclude
Wes neuer sene sic one multytude
Afore that tyme in to the toun
Quhilk come for thare confusioun
Thare greit Infortune so befell
That all the Princis of Israell
Conuenit agane the tyme of Pace,
Bot tyll returne thay had no grace,

The bauld Romanis with thare Chiftane
Titus the Sone of Uelpasiane
Thare Army ouer Iudea spred.
Than all men to the Citie fled
Beleuand thare to get releik
Bot all that turnit to thare mysheik.
The Romanis lappit thame about
That be no way thay mycht wyn out
Sax Monethis did that Sege indure
Muhare lost wer mony one creature
Muhilk thare in miserie did remane
Till thay wer takin all and slane.
Durying the tyme of this assailze
Thare meit, and dynk, and all did failze,
For thare wes sic ane multytude
That thousandis deit for falt of fude
Necessitie gart thame eit perforce
Dog, Cat, and Ratton, Asse, and Horse.
Riche men behuffit to eit thare gold
Syne deit of hunger mony fold.
Sic hunger wes without remeid
The quick behuffit to eit the deid.
The filth of Closetis mony eit
To lenth thare lyke thay thocht it sweit.
The famous Ladyis of the toun
For falt of fude thay fell in swoun.
Muhen thay micht get none vther meit
Thay slew thare proper Barnis to eit
Bot all for nocht dispytfullie

Thair awin sowldiouris full gredilie
Reft thame that flesche most miserabill
And thay with murning lamentabill
For extreme houunger zeild the spreit Luc. xxiiii
Thair wes the Prophecie compleit.
As Christ afore maid narratioun
The day of his grym Passioun
Quhen that the Ladyis for hym murnit
Full pieteuslie he to thame turnit,
And said, Douchteris murne nocht for me
Murne on zour awin Posteritie,
Within schort tyme sall cum the day
That men of this Cietie sal say,
Quhen thay ar trappit in the snare
Blyst be the waime that neuer bare.
The baren papis, than thay sall blis
That dulefull day ze sall nocht mis.
This Prophecie it come to pas
That day, with mony sowd allas
Sic sorrowfull lamentatioun
Wes neuer hard in that Natioun
Deand those lustie Ladyis sweit
Deand for hounger in the streit,
Thare husbandis, nor thair childring
Mycht geue to thame no conforting
Nor zit releue thame of thare harmis
Bot atheris deand in vtheris armis.
Efter this wofull Indigence
Amang thame rose sic Pestilence

Quhare in thare deit mony hounder
Quhilk tyll declare, it wer greit wounder.
¶ And for finall conclustoun
Those weirlyke wallis thay dang doun
Pzince Titus, with his Cheualrie
With sound of troumpe Tryumphandlie
Ye enterit in that greit Citie.
Bot tyll declare I thynk pitie
The panefull clamour horribill
Of woundit folk most miserabill
Thare wes nocht ellis, bot tak and slay
For thare mycht no man wyn away.
The strandis of blude, ran throuch the streit
Of dede folk trampit vnder feit
Auld Wedowis in the pzets wer smorzit
Young Virginis schamefullie deflozit.
The greit Tempill of Salamone
With mony ane curious caruit stone
With perfyte pinnakles on hicht
Quhilkis wer richt bewtifull and wicht
Quhare in riche Jowellis did abound
Thay ruischeit rudelie to the ground
And set in tyll thare furious Ire
Sancta Sanctorum in to fyze.
And with extreme confusioun
All thare greit Dungeonis thay dang doun.
¶ Thare burgin wer the boldin bzeistis
Of Bischoppis, Pzincis of the pzeistis.
Thare takin wes the greit vengeans

On fals Scrybis, and Phariseans,
All thare payntit Ypocrisie
That tyme micht mak thame no supplie
That day thay dulefullie repentit
That to the deith of Christ consentit
Thocht it wes our Saluatioun
It wes to thare Dampnatioun.
The vengeance of the blude faikles
Frome Abell, till Zacharies
That day vpon Jerusalem fell. Mathe xxiii.
Bot tedious it wer to tell
The greit extreme confusioun
And of blude sic effusioun
Wes neuer slane so mony ane man
At ane tyme sen the warld began.
The Jowis that day gat thare desyre
Quhilk thay did ask in to thare Ire
As bene in Scripture specifyit
The day quhen Christ wes Crucifyit
Quhen Ponce Pilat the Presydent Mathe xxvii.
Said to thame, I am Innocent
Of the Juste blude of Christ Jesus
Thay cryit, his Blude licht vpon vs
And on our Generatioun.
Thay gat thare Supplicatioun
That day, with mony cairfull crye
Thare blude wes sched abundantlye.

¶ Josephus wrytis in his buke
His Cronicle quho list to luke

During that cruell Sege certane
Wer ellewin houndzeth thousand slane
Of pzesonaris, weill tauld and sene
Foure scoze of thousandis, and sewintene.
Out of the land thay did expell
All the peple of Israell
And foz thare greit Ingratytude
Thay leue zit vnder Seruytude.
Thare is na Jow, in no countrie
Quhilk hes one fute of pzopertie
Noz neuer had withouttin weir
Sen this day fyuetene hundzeth zeir.
Noz neuer sall, I to the schaw
Tyll that thay turne to Chzistis law.
¶ Sum sayis, that Jowis mony fald
Wer thzetty foz ane penny sald,
As Judas sald the King of gloze
Foz thzetty pennyis, and no moze.
☞ Efter that mony wer mysceuit
Quhé nouells past, quhow lãg thay leuit
Apon thare Gold withouttin dout
Thay slit thair bellyis to serche it out.
The rest in Egipt, thay did send
Pzesonaris to thare lyues end.
Titus tuke in his cumpanie
Greit noumer of the most wozthie
With hym to Rome he led thame bound
Syne cruellie did thame confound
His victozie foz till decoze

And for Agmenting of his gloze
Gart put thame in to publict places
Quhare all folk, mycht behauld thare faces
Syne with wylde Lyonis cruellte
He gart deuore thame dulefullie.
This hie Tryumphand mychtie toun
At Paſche, wes put to confuſioun
Becauſe that in the tyme of pace
Thay Crucifyit the King of grace.
Sum hes this mater done indyte
More Ornatlie than I can wryte
Quharefor I ſpeik of it no more
Onely to God be laude and gloze.

Of the Miſerabill

end of Certane tirrannous Princis. And ſpeciallie the Begynnaris of the Four Monarcheis.

NOVV haue I done declare at thy deſyris
As thow demandit in to termis ſchort
And quha began, the principall Impyris
As Cronicle and Scripture dois report
Quharefor my Sone, I hartlie the exhort
Perfytlie prent in thy remembrance
Of this Inconſtant warld the variance.

M.i.

The Princis of thir four greit Monarcheis
In thare most hiest pomp Imperialis
Traistyng to be most sure set in thare seis
The fraudful warld gaif to yaim mortal fal-
For thare reward, bot dirk memoriallis. (lis
Thocht ouir ẏ warld, thay had preeminence
Of it thay gat none vther recompence.

For siclyke as the snaw dois melt in May.
Throuch the reflex of Phebus bemis bricht
Thir greit Impyris, rycht so ar went away
Gone bene thair glore, thair power and thare
Because yai wer reuarz wꝏutin richt (micht
And blude scheddaris, full cruell to conclude
Richt cruellie tharefor, wes sched thair blude.

Behald quhow God, ay sen the warld began,
Hes maid of tyrrane kingis Instrumentis
To scurge peple, and to keill mony one man
Quhilkz to his law wer Inobedientis
Quhē thay had done perfurneis his ententis
In dantyng wrangous peple schamefullie
He sufferit thame be scurgit cruellie.

Euin as ye scule maister dois mak ane wand
To dant and ding scolaris of rude ingyne
The quhilkis wyl nocht study at his cōmand
He scurgis thame, and onely to that fyne
That thay suld to his trew counsale inclyne
Quhen thay obey, and meisit bene his Ire

Ye takis the wand, and castis in to the fyre.

God of king Pharao, maid one Instrument
Quhilk wes the greit king of Egiptiens
His awin peculier peple to tormẽt.
That beand done, he wrocht on hym vengẽs Exo. vii.
And leit hym fal, throuch Inobediens.
And finallie, he with his greit Armie Exo. xiii.
In the reid sey, thame drownit dulefullie.

Rycht so, of Nabuchodonosor king.
God maid of hym ane furious Instrument
Jerusalem and the Jowis, to doun thring
Quhen thay to God wer Inobedient, Dan. iiii.
Syne reft hym frome his riches and his rent
And hym transformit in ane beist brutell
Seuin zeris and more, as wrytis Daniell

Alexander throuch pryde full tirrannie
In zeris twelf did mak his greit conquest
Ay schedding saikles blude full cruellie
Tyll he wes king of kingis he tuke no rest,
In all the warld, quhen he wes full possest
In Babilon thronit triumphandlie
Throuch poysoun strang, deceist dulefullie

Duke Hanniball the strang Chartagiane
The danter of the Romanis pomp and glore

Be his power wer mony one thousand slane
As may be red at lenth in tyll his storie
At Cannas, quhar he wan the victorie
On Romanis hãdis ỹ dede lay on ye ground
Thre heipit Buschellis wer of ringis kound.

☞Into that mortall battell, I heir sane
Of the Romanis, most worthy weriouris
Be presonaris, wer fourty thousand slane
Of quhõ thare wes thretty wyse senatouris
And xx. Lordis, ỹ quhilkis had bene Pretouris
That deit to in defence of thare cuntrie
And for tyll hald thare land at libertie.

Quhat reward gat this cruell Campioun
Quhen he had slane so greit one multytude
And quhen the glas of his glorie wes run:
Ane schamefull deith, a schortlie to conclude
This bene reward of all scheddaris of blude
For he gat sic extreme confusioun
Ye slew him self in drinking strang poysoun.

Behald the two most famous Campiounis
(That is to say) Julius, and Pompey
Quhilkis did conqueis all erdlie Regionis
Alsweill maine land, as Ilis in the sey,
And to the toun of Rome gart thame obey
For Pompeius subdewit the Orient,
And Julius Cesar all the Occident.

Bot finallie thir two did strywe for state
Quhare throw thre hūdreth. M. men wer slane
Bot Pompeius efter that greit debait
He murdreisit wes, the storie tellis plane.
Than Julius wes prince and Souerane
Abuke the hole warld, Emprour and king
Bot in to rest, schort tyme indurit his ring.

For within fyue monethis, a lytle more
Amyd his Lordis in the counsale hous
He murdreist wes, quhat nedis proces more
As I haue said, be Brute, and Cassius.
Gyf thou wald knaw, thare dethis dolorous
Thou most at lenth, go reid ȳ Romane storie
Quhilk hes this mater put in memorie.

Gone is the goldin warld, of Assirianis.
Of quhom king Ninus, wes first a principal
Gone is the syluer warld of Persianis,
The Copper warld of Grekis now is thrall
The warld of Irne, quhilk wes the last of al,
Comparit to the Romanis in thare glore,
Ar gone rycht so, I heir of thame no more.

Now is the warld of Irne myrit with clay.
As Daniell at lenth, hes done indyte.
The greit Impyris ar melted clene away.
Now is the warld of dolour and despyte
I se nocht ellis, bot troubill infinyte

Quharefor my Sone, I mak it to the kend
This warld I wat is drawand to ane end

Tokning of derth, hounger, and pestilence,
With cruell werris, baith be sey and land
Realme agains realme, with mortal violence
Quhilk signifyis, ȳ last day ewin at hand.
Quharefor my Sone be in thy faith constand
Raising thy hart to God and crye for grace
And mend thy lyfe, quhyl ȳ hes tyme & space.

The fift Spirituall

And Papall Monarchie.

Courteo. FAther Is thare no Prince regnand
Quhilk hes the warld now at cõmand,
As had the Kingis of Assirianis
The Persis, Grekis, or the Romanis
Quho hes now maist Dominioun
Of euerilk land and Regioune

Experen. Thare is no Prince, my Sone (said he)
That hes the principall Monarchie
Abuse the warld vniuersall
With hole power Impertiall
As Alexander, or Darius
Or as had Cesar Julius
For Orient and Occident
To thame wer all obedient,

Nocht withstanding, I find one King
Quhilk in tyll Europe doith ring,
That is the potent Pope of Rome
Impyrand ouer all Chriſtindome.
To quhome no pryince may be compair
As Cannon lawis can declair.
All Pryincis of the Occident
Ar tyll his grace obedient.
For he hes hole power compleit
Both of the body and the ſpreit
Quhilk neuer had no Pryince afore
Except the michtie king of glore.
To Chriſt he is greit Lewtennand
In holy Peteris Sait littand.
So he is of all kingis king
Quhilkis in to Europe now doith ring.

And as the Romane Empriouris
Hauing the warld vnder thare curis
Had Pryincis knichtis, and Campionis
Rewlaris in tyll all Regionis
Uphalding thare Authoritie
Uſing Juſtice and policie,
Rycht ſo this potent Pope of Rome
The Souerane king of Chriſtindome
He hes in tyll ilk countrie
His Pryincis of greit grauitie
In ſum countreis his Cardinalis
In thare moſt precious apparaillis
Archibiſchoppis, Biſchoppis thow may ſe

Defending his auctoritie.
With vther potent Patriarkis,
Collegis full of cunnyng Clerkis.
Abbottis, and Priouris, as ze ken
Wifrewlaris of Religious men.
Officialis, with thare Procuratouris
Quhose langsum law, spulzeis the puris.
Archedenis, and Denis, of dignitie
Greit Doctouris of Diuinitie.
Thare Chantouris, and thare Sacristanis
Thare Tresoureris, and thare Subdenis,
Legionis of Preistis Seculeris
Personis, Vicaris, Monkis, and Freiris,
Of diuers Ordouris mony one
Quhilk langsum werkis till expone,
In syndrie habitis as ze ken
Different frome vther Christin men.
Fair Ladyis of Religioun
Professit in euery Regioun.
Fals Heremitis, fassionit lyke the freiris
Proude parische Clerkis, and Pardoneris,
Thare Gryntaris, and thare Chamberlanis
With thare temporall Courtissanis
Thus all the warld be land and sey
His Sanctitude thay do obey
Nocht onely his spirituall kingdome
Bot the greit Empriour of Rome
And kingis of euerilk Regioun
That day quhen thay resaue thare crown

Thay mak aith of fidelitie
Tyll defende his auctoritie.
Moreouer, with humyll reuerence
Thay mak tyll hym obedience
Be thare selfis, or Imbassadouris
Or vtheris Ornate Oratouris.
Quho doith ganestand his Maiestie
His Lawis or his Libertie
Or haldis ony Opinioun
Contrair his greit Dominioun
Other be way of deid or wordis
Ar put to deith, be fyre or swordis.
Sanct Peter stylit wes, *Sanctus*,
Bot he is callit, *Sanctissimus*.
His style at lenth, geue thow wald knaw
Thow most go luke the Cannon Law
Both in the sixt and Clementene
His staitly style thare may be sene.
Thare sall thow find, reid giue thow can
Quhow he is nother God nor man.
Quhat is he than, be zour Judgement
Quod I, me thynk hym different — Courteo.
Far frome our Souerane Lord Jesus
And tyll his kynd contrarious.
For Christ wes God, and naturall man — Iboni.
Geue he be nother, quhat is he thane
The Cannon law, my Sone (said he) — Experen.
That questioun wyll declare to the.
It dois transcend my rude Ingyne

His Sanctitude for tyll defyne
Or to schaw the auctoritie
Pertening to his Maiestie
So grett one Prince, quhare sall thow find
That Spirituallie may lous and bind,
Nor be quhame synnis ar forgeuin
Be thay with his Disciplis schreuin
Quhame euer he bindis be his micht
Thay boundin ar in Goddis sicht,
Quhame euer he lousis in erth heir doun
Ar lousit be God in his Regioun.
Als he is Prince of Purgatorie
Delyuering sawlis frome pane to glorie,
Of that dirk Dungeoun but dout
Quhame euer he plesis, he takis thame out,
Our secreit Synnis euery zeir
We mon schaw to sum preist or freir
And tak thare Absolutioun
Or ellis we get no remissioun.
So be this way, thay cleirlie ken
The secretis of all secular men.
Thare secretis we knaw nocht at all
Thus ar we to thame bound and thrall.
Quhat euer thare Ministeris commandis
Most be obeyit without demandis.
Quharefor my Sone, I say to thee,
This is ane meruelous Monarchie
Quhilk hes power Imperiall
Boith of the body and the Saull.

¶ Father (quod I) declare to me Cour
Quho did begin this Monarchie?
(Quod he) Christ Jesus God and man Exper
That Impyre gratiouslie began
Nocht be the fyre, nor be the sword
Bot be the vertew of his word. Ephe
And left in tyll his Testament Luc.1
Mony one deuote Document
With his Successouris to be vsit
Thocht mony of thame be now abusit
For Peter and Paule, with all the rest
Of thare Brethren maid manifest
The law of God with trew intent
Precheing the auld and New Testament.
Thay led thare lyfe in pouertie
Deuotioun and Humylitie
As did thare Maister Christ Jesus.
And war nocht half so glorious
As thare Successour(now in Rome
Impyrand ouer all Christindome.
☞ Efter the deith of Peter and Paull
And Christis trew Discepulis all
Thare Successouris within few zerris
As at more lenth, thare storie beris
Full craftelie clam to the hicht
Frome Spirituall lyfe, to temporal micht.
Father or we pas forther more Courte
Quhen did begyn thare temporall glore?
Sone (said he) thow sall vnderstand Experie

Or euer ane Paip gat ony land
Twa and thretty gude Paipis in Rome
Reſſauit the Crown of Martirdome,
Bot nocht the Thrinkald Diadame
Tó weir thre crounis thay thocht gret ſchame
Tyll Siluester the Confeſſour
Frome Conſtantine the Empriour
Reſſauit the realme of Italie
Rychtſo of Rome the greit Citie.
That wes the rute of thare riches
Than ſprang the well of welthines.
Quhen that the Paip wes maid ane king
All Princis bowit at his bidding.
This Act wes done withouttin weir
Frome Chriſtis deith, thre hundreth zeir
Than Lady Senſualitie
Cuke Lugeing in that greit Citie,
Quhare ſcho ſenſyne hes done remane
As thare awin lady Souerane.
Thau kingis in tyll all Nationis
Maid Preiſtis greit foundationis
Thay thocht greit merite and honour
To counterfait the Empriour
As did Dauid of Scotland king
The quhilk did found, durynd his ring,
Fyftene Abbayis, with temporall landis
Withouttin teindis, and offerandis
Be quhoſe holy ſimplicitie
Ye left the Crown in pouertie

Now haue I schawin the as I can
Quhow thare tempozall Empyze began
Ascending vp ay gre by gre
Abuke the Empziouris Maiestie
So quhen thay gat amang thare handis
Of Italie, all the Empziouris landis,
Efter that in ilk countrie
Spzang vp thare tempozalitie
With so greit riches and sic rent
That thay gan to be negligent
In making Ministratioun
To Chzistis trew Congregatioun,
And tuke nomoze pane in thare pzeching
And far les trauell in thare teching
Changeing thare Spiritualitie
In tempozall Sensualitie.
Father thynk ze that thay ar sure
That thare Empyze sall lang indure
Apperandlie, it may be kend
(Quod he) thare gloze sall haue ane end.
I mene thare tempozall Monarchie
Sall turne in tyll humilitie
Thzouch Goddis wozd without debait
Thay sall turne to thare first estait.
As Danielis Pzophecie apperis
Thareto sall nocht be mony zeris
Quhowbeit Chzistis faith, sall neuer faill
Bot moze and moze, it sall pzeuaill.
Thocht Chzistis trew Congregatioun

Sufferit greit tribulatioun.
Father (said I) be quhat resoun
Thynkis ze thare Impyre may cum doun
Considering thare preeminence:
(Quod he) for Inobedience
Abusing the Commandement
Quhilk Christ left in his Testament.
Using thare awin Traditioun
Wyre than his Institutioun.
For Christ in his last conuentioun
The day of his Ascensioun
Tyll his Discipulis gaue command
That thay sulde pas in euery land
To teche and preche, with trew intent
His law, and his commandement.
None vther office, he to thame gaue
He did nocht bid thame seik nor craue
Cors presentis, nor offerandis
Nor get Lordschippis of temporall landis.
Bot now it may be hard and sene
Baith with thyne eris, and thyne eine,
Quhow Prelatis uow, in euery land
Takis lytle cure of Christis command
Nother in to thare dedis nor sawis
Neglecting thare awin Cannon lawis
Using thame selfis contrarious
For the maist part to Christ Jesus.
Christ thocht na schame to be ane precheour
And tyl all peple, of treuth ane techeour

Ane Pope, Bischop, nor Cardinall
To teche nor preche, wyll nocht be thrall.
Thay send furth freiris, to preche for thame
Quhilk garris ȳ peple, mok yame w schame.
Christ wald nocht be ane temporall king
Richely in to no realme to ring
Bot fled temporall auctoritie
As in the Scripture thow may see
All men may knaw, quhow Popis ringis
In Dignitie abuke all kingis,
Als weill in temporalitie
As in to Spiritualitie
Thow may see be experience
The Popis princely preeminence.
In Cronicles geue thow list to luke
Quhow Cation wrytis in his buke
Ane Notabill Narratioun
The zeir of our Saluatioun
Ellewin houndzeth, and sex and fyftie
Pope Alexander presumptuouslie,
Quhilk wes the thrid Pope of that name,
To Friderik Empriour did defame,
In Veneis that triumphand town
That nobill Empriour gart ly down
Apon his wame, with schame and lack
Syne tred his feit vpon his back
In taikin of Obedience.
Thare he schew his preeminence

And Cauſit his Clergie for to ſing
Thir wordis efter following.

¶ SVPER *Aſpidem & baſiliſcum ambulabit:*
Et conculcabis leonem & drachonem.
That is, thou ſal gang vpō the edder & the Coketrice.
And thow ſall treid down the Lioun & the Dragoun.

¶ Than ſaid this humill Emprour
I do to Peter, this honour
The Pope anſwerit with wordis wroith
Thow ſall me honour and Peter baith.
Chriſt for to ſchaw his humill ſpreit
Did waſche his pure Diſcipulis feit.
The Popis holynes I wys
Wyll ſuffer Kingis his feit to kys
Birdis had thare neſtis, & Toddis thare den
Bot Chriſt Jeſus, Maiſter of men.
In erth had nocht ane penny breid
Quhare on he mycht repoſe his heid.
¶ Quhowbeit the Popis excellence
Wes Caſtellis of Magnificence.
Abbotis, Biſchoppis, and Cardinalis
Wes pleſand palices royallis
Lyke Paradyſe, ar thoſe prelatis places
wanting no pleſour of fair faces
Jhone, Androw, James, Peter nor Paull
Had few houſes amang thame all
Frome tyme thay knew the veritie
Thay did contempne all propertie
And wer richt hartfully content

Of meit drynk, and Abuilzement.
☞To saif Mankynd that wes forlorne Iho.xi
Christ bure ane cruell crown of thorne
The Pope thre Crownis for the nonis
Of gold, poulderit with precious stonis.
Of gold and syluer, I am sure.
¶Christ Jesus tuke bot lytle cure
And left nocht quhen he zeild the spreit
To by hym self, ane wynding scheit.
Bot his Successour gude Pope Jhone
Quhen he deceisit in Auinione
He left behynd hym one tresour
Of gold and syluer by mesour
Be one Juste computatioun
Weill fyue and twentye Myllioun
As doith Indyte Palmerius
Reid hym and thow sall fynd it thus.
¶Christis Disciplis wer weill knawin
Throuch vertew, quhilk wes be thame scha-
In speciall feruent cheritie (win
Greit pacience, aud humylitie.
The Popis floke in all regionis
Ar knawin best be thare clippit crounis.
☙Christ he did honour Matrimonie Jhon.
In to the Cane of Galilie
Quhare he be his power Diuyne
Did turne the water in to wyne.
And als cheisit sum Maryit men
To be his seruandis as ze ken

And Peter durying all his lyfe
He thocht no Syn, to haue ane wyfe.
Ze sall nocht fynd in no passage
Quhare Chryst forbiddith Mariage
Bot leiksum tyll ilk man to Marie
Quhilk wantis the gift of Chaistitie.
☞ The Pope hes maid the contrar lawis
In his kyngdome, as all men knawis
None of his preistis dar marie wyfis
Under no les paine nor thair lyfis
Thocht thay haue Concubynis kyptene
In to that cace, thay ar ouersene
Quhat chaistitie, thay keip in Rome
Is weill kend ouer all Chryistindome.
Chryist did schaw his obedience
Onto the Empryouris excellence
And Causit Peter for to pay
Tribute to Cesar, for thame tway.
Paule biddis vs be obedient
To kyngis as the most excellent.
☞ The contrar did Pope Seleftene
Quhen that his Sanctitude serene
Did crown Henry the Empryoure
I thynk he did hym small honoure
For with his feit he did hym crown
Syne with his fute, the croun dang doun
Sayand, I haue Authoritie
Men tyll exalt to dignitie
And to mak Empryouris and kingis

athew
ii.

And Syne depryue thame of thare ringis.
Peter be my Opinioun
Did neuer vse sic Dominioun.
Apperandlie be my Jugement
That Pope red neuer the New Testament
Geue he had lernit at that loze
He had refusit sic vane gloze.
As Barnabas Peter and Paull
And rycht so Chzistis Discipulis all.
The Capitane Cornelius
Quhen Sanct Peter come tyll his hous. Actis.x.
Tyll wozschip hym fell at his feit,
Bot Sanct Peter with humyll spzeit
Did rais hym vp with diligence
And did refuse sic Reuerence.
Rycht so Sanct Jhone the Euangelist, Apoca.
The Angellis feit he wald haue kist xix.xxii.
Bot he refusit sic honour,
Sayand I am bot seruitour
Rycht so thy fallow, and thy bzother
Geue gloze to God, and to none vther.
And lykwyse Barnabas and Paull Act.xiii.
Sic honour did refuse at all
In Listra, quhare thay wzocht greit wozkis
The pzeist of Juppiter, with his clerkis
And all the peple with thare auyce
Wald haue maid to thame Sacrifyce
Of qnhilk thay wer so discontent
That thay thare clothyng raue and rent

All

Ind Paule amang thame rudely ran
Sayand, I am ane moztall man
Geue gloze to God, of kingis king
That maid heuin, erth, and euery thing:
Syen Peter and Paule vane gloze refuſit
With Popis quhy ſulde ſic gloze be vſit.
Peter, Indzow, Jhone, James, and Paull,
And Chziſtis trew Diſcipulis all
Be Goddis wozd thare faith defendit,
To birn, and ſkald, thay neuer pzetendit
The Pope defendis his traditioun
Be flammand fyze, without remiſſioun,
Quhowbeit men bzek the law Diuyne
Thay ar nocht put to ſo greit pyne
Foz huredome, noz Idolatrie
Foz Inceſt, noz Adulterie,
Oz quhen zoung Virginis ar deflozit
Foz ſic thing men ar nocht abhozit.
Bot quho that eitis fleſche in to lent
Ar terriblie put to tozment
And geue ane pzeiſt happynnis to marie
Thay do hym baneis, curs, and warie
Thocht it be nocht aganis the law
Of God, as men may cleirly knaw
Betuix thir two, quhat difference bene
Be faithfull folk it may be ſene
Sic Antitheſes mony mo
I mycht declare quhilkis I lat go
Ind may nocht tary to compyle

Of lik ozdour, the ſtaitlie ſtyle.
The ſillie Nun wyll think greit ſchame
Without ſcho callit be Madame.
The pure Pzeiſt think's he gettis no richt
Be he nocht ſtylit lyke ane knicht,
And callit Schir, akoze his name,
As ſchir Thomas, and ſchir Williame
All Monkis ze may heir and ſe
Ar callit Denis, foz Dignitie
Quhowbeit his mother milk the kow
He mon be callit Dene Andzow
Dene Peter, dene Paull, and dene Robate
With Chziſt thay tak ane painfull part
With dowbyll clething krome the cald
Eitand and dzinkand quhen thay wald
With curious Countryng in the queir
God wat gyf thay by heuin full deir.
My lozde Abbot, richt venerabill
Ay marſchellit vpmoſt at the tabill
My lozd Biſchop, moſt reuerent
Set abuke Etlis in Parliament
And Cardinalis duryng thare ringis
Fallowis to Pzincis, and to Kingis.
The Pope exaltit in honour
Abuke the potent Empziour.
The pzoude Perſone I think trewlie
He leidis his lyfe rycht luſtelie,
Foz quhy, he hes none vther pyne
Bot tak his teind, and ſpend it ſyne

All,

Bot he is oblist to reſoun
To preiche vntill his Parichioun
Thocht thay want preiching ſewintene zeir
He wyll nocht want ane boll of beir.
Sum Perſonis hes at his command
The wantoun wenchis of the land,
Als thay haue gret prerogatyuis
That may depart ay with thare wyuis
Without Diuorce, or ſummonding
Syne tak ane vther but wedding.
Sum man wald think ane luſtie lyfe
Ay quhen he liſt, to change his wyfe
And tak ane vther of moze bewtie.
Bot Secularis wantis that libertie
The quhilk ar bound in mariage
Bot thay lyke Rammis in to thare rage
Unpiſſilit tynnis amang the zowis
So lang as Nature in thame growis.

And als the Vicar, as I trow
He wyll nocht faill to tak ane kow
And vpmaiſt claith (thocht babis thame ban)
Frome ane pure ſelie houſband man
Quhen that he lyis koz tyll de
Hauyng ſmall barnis two oz thze
And his thze ky withouttin mo
The Vicar moſte haue one of tho
With the gray cloke, that happis the bed
Howbeit that he be puirlie cled.
And gif the wyfe de on the mozne

Thocht all the babis sulde be forloyne
The vther kow the cleikis away
With hir pure coit of roploch gray
And gif within twa dayis or thre
The eldest Chyld haptnis to de
Of the thrid kow, he wyll be sure.
Quhen he hes all than vnder his cure
And Father, and Mother bouth ar dede
Beg mon the babis, without remede.
Thay hald the Corps at the kirk style
And thare it most remane ane quhyle
Tyll thay get sufficient soucrtie
For thare kirk richt and dewitie
Than rummis the landis Lord perforce
And cleikis tyll hym ane herield hors.
Pure labouraris, wald that law wer down
Quhilk neuer wes foundit be reson.
I hard thame say vnder confessioun
That law is brother till Oppressioun.
My Sone I haue schawin as I can
Quhow this fyrst Monarchie began.
Quhose gret Iuppyre for to report
At lenth, the tyme bene all to schort.

Ane descriptioun of

The Court of Rome.

Courteo. FAther (said I) quhat reul keip thay i come
Quhilk hes the Spirituall dominioun,
And Monarchie, abuse all Chriſtindome
Schaw me I mak zow ſupplicatioun:
Experien My Sone, wald I mak trew narratioun
(Said he) to Peter, & Paul, thocht pai ſucceid
I think thay preue nocht that in to thair deid.

For Peter Androw & Jhon wer fiſchearis fyne
Of men and wemen, to the Chriſtin faith
Bot thai haif ſpred thare Net w haill & lyne
On rentis rithe, on gold, and vther graith
Sic fiſching to neglect, thay will be laith
For quhy, pai haif fiſchit in ouerthort ſtran-
Ane gret part treuly of al tẽporall landis. (dis

With that the tent part of all gude mouabil.
For the vphalding of thare Dignitеis.
So bene thare fiſching wounder profitabill
On the dry land, als weill as on the ſeis
Thare hetywater, thay ſpred in all conntreis
And w thair hois net, daylie drawis to Rome
The moſt fyne gold, that is in Chriſtindome.

I dar weill ſay, within this fiftie zeir
Rome hes reſauit furth of this Regioun
For Bullis & benefice (quhilk pai by ful deir)
Quhilk mỹ ful weil haif payit ane kingis ran-
Bot war I worthie for to weir ane croun (ſõ
Preiſtis ſuld no more our ſubſtance ſo cõſume

Sending zeirlie so gret tyches to Rome.

In to thare traimalt net, thai fangit ane fische
Woze noz ane quhaill wozthie of memozie
Of quhome yat haik had mony daintie dische
Be quhome thay ar exaltit to greit glozie
That maruelo9 monstour, callit Purgatozie
Howbeit tyll vs, it is nocht amiabill
It hes to thame, bene veray pzofitabill.

Lat thay yat fructefull fische eschaip thair net
Be quhome thay haue so gret commoditeis
Ane moze fat fische, I traist thay sall not get
Thocht thay wald serche ouerthozt ȳ occeane
Ydew the daylie dolozous Dirigeis (seis
Selie pure pzeistis, may sing wt hart ful sozie
Want thay that painful palice Purgatozie.

Fair weil Monkzie, wt Chanoun Nun & freir
Allace thay wyll be lichtleit in all landis
Cowlis wil no moze be kend in kirk noz queir
Lat that ȳ frutful fische eschaip thare handis
I counsall thame to bind hym fast in bandis
Foz Peter, Padzo w, noz Jhon, culd neuer get
So pzoffitable ane fische, in to thair net.

Thare Merchandice, in tyll all Nationis
As pzentit leid, thare walx, and parchem ent
Thare pardonis and thare Dispensationis
Thay do exceid sum tempozall pzincis rent

In sic Trafficque, thay ar nocht negligent.
Of Benefice, thay mak gude merchandyce
Throw symonie, quhilk thay hald lytle vyce

Iho.xxi. Christ did command Peter, to feid his scheip
And so he did feid thame full tenderlie.
Of that command thay tak bot lytle keip
Bot Christis scheip, thay spolze pietuouslie.
And with ye wol thay cleith thame curiouslie
Lik gormād wolfis yai tak of yaim yair fude
Thai eit yair flesh & drinkʒ boith milk & blude

☞ For that office thay serue bot lytle hyre.
I think sic Pastouris, ar nocht for to pryse
Quhilk can not gide yair scheip about ẏ myre
Thay ar so besie in thare merchandyse
Mat.xvi Thocht Peter wes porter of Paradyse
That plesand passage, craftelie thay close
Throw yaim richt few, gettʒ entres I supose

Mathew xxiiii. Christ Jesus said, as Mathew did report
Wo be to Scribis, and to Pharisianis
The quhilkis did close, of Paradyse ẏ port
Of thame we haue the same experience
To enter thare, thay mak small diligence
thay tak sic cure in temporall besines
Rychtso frome vs, thay stop the plane entres.

Those spiritual keis quhilkʒ Christ to Peter
Thair color cleir w reik & roust ar fadit (gaif

Vnoccuppit, thay hald thame in thare haill
Of that office, thay ſerue to be degradit
With Goddis word, wour yat thay remeid ſit
Oppining ȳ port, quhilk lang tyme hes bene
that we may enter wᵗ yaim ꝛ be reioſit. (cloſit

¶ Contrair tyll Chriſtis Inſtitutioun, Iboun. x.
To thame that deis, in habite of ane Freir
Rome hes thame grantit full remiſſioun
To pas til heum, ſtraucht way wouttin weir
Quhilk bene in Scotland vſit mony ane zeir
Be thare ſic bertew in ane freiris hude
I think in vane, Chriſt Jeſu ſched his blude.

wald God the Pope quhilk hes preeminence
With aduyſe of his counſall generall
That thay wald do thare deuoll diligence
That Chriſtis law, micht keipit be ouer all
And trewly preichit, baith to greit and ſmall
And geue to thame ſpirituall authoritie
Quhilk could perfitelie ſchaw the veritie.

Quho can not preche, ane preiſt ſuld nocht be
As may be preuit be the law diuine (namit
And be the Canon law, thay ar dekamit
That takis Preiſtheid, bot only to that fyne
Till all bertew thair hartis thay ſuld inclyne
In ſpeciall to preiche with trew intentis
And miniſter the neidfull Sacramentis.

As for thare Monkis thair, chanounis & yair
And lustie Ladyis of Religioun (freiris
I knaw nocht quhar to thare office effeiris
Bot men may se thare greit abusioun
Thay ar nocht lyke, in to conclusioun
Nother in to thair wordis, nor thare workis
To the Apostilis, Prophetis nor Patriarkis.

Gif presentlie thir Prelatis can not preiche
Than lat ilk Byschop haue ane Suffragane
Or successour, quhilk can the peple teiche
On thare expensis zeirlie to remane
To cause the peple frome thare vyce refrane.
And quhen ane prelate, hapnith to deceace
Than put ane perfite preichour in his place.

Do thay nocht so, on thame sall ly the tharge
Geuand vnable men Authoritie
As quho wald mak ane steirmã til ane barge
Of ane blind borne, quhilk can no dainger se
Geue that schip droun, forsuth I say for me
Quho gaif that steirman sic commussioun
Suld of the schip mak restitutioun.

The humane Lawis, that ar contrarious
And nocht conforming to the Law diuyne
Thay sulde expell, and hald thame odious
Quhẽ that persaue, thame cũ to no gude fyne
Inuentit bot be sensuall mennis Ingyne

As that law quhilk forbiddis Mariage
Causing young Clerkes birn in lustis rage.

Difficill is Chastitie tyll obserue
But spectall grace, laubour, and abstinence
In tyll our flesche ay regnis tyll we sterue.
That first Originall syn, Concupiscence,
Quhilk we throuch Adamis Inobedience
Wes done Incur, and sall indure forzeuer
Quhill that our saull and body deith disseuer.

Rom. vi

Thareforz God maid of Mariage the band
In Paradyce (as Scripture doith recorde)
In Galilie, rycht so I vnderstand
Wes Mariage honourit be Christ our Lord.
Auld Law, & New, thare to thay do concorde
I think forz me, better that thay had slepit
Nor tyll haue maid ane law, and neuer kepit.

Gene. ii

Iohn. ii

Tuke nocht Christ Jesus his Humanitie
Of ane Virgine, in Mariage contractit
And of hir flesche, cled his Diuinitie,
Quhy haik thay done ỹ blisful band detectit
In thare kingdome, wald god it wer correctit
That zõng prelatis, micht marie lustie wyfis
And nocht in sensuall lust, to leid thare lyfis.

Matth. i.

Luc. i.

Did nocht Christ cheis of honest maryit men
Alsweill as thay that kepit Chastitie
Forz to be his Discipulis as ze ken
As in the Scripture cleirlie thow may see

Thay keipit styll thare wyfis with honestie
As Peter, and his spousit brethren all
Obseruit Chaistitie Matrimoniall.

Gen.iiii Bot now apperis the Prophecie of Paull
Quhow sum suld ryis in to the latter age
That frō the trew faith suld depart and fall
And suld forbid the band of Mariage
Als thow sall find, in to that sam passage
Thay suld cōmand from meitis till abstene
Quhilk God creat his peple to sustene

Bot sen ẏ Pope our spiritual prince & king
He dois ouerse sic vyces manifest
And in his kingdome, sufferith for to ring
The men be quhome the veritie bene suppreſt
I excuse nocht hym self, more than the rest
Allace how suld we membris be weill vsit
Quhen so our spirituall heidis bene abusit.

☞ The famous ancient Doctor Auicene
Sayis quhē euil rewme discendis frō ẏ heid
In to the membris, generith mekle pane
Without thare be maid haistelie remeid
Quhē that cald humour dōnwart dois ꝓceid,
In Sennounis it causis Arthetica,
Rychtso in the handis cramp Chiragra.

Of Maledyis it generis mony mo
Bot geue men get sum Souerane preserue

As in the theis Scyathica Passio,
And in the breist, sumtyme ȳ strang Caterue
Quhilk causis men richt haistelie to sterue,
And Podagra, difficill for to cure
Inimēis keit, quhilk lang tyme dois indure.

So to this most triumphand court of Rome,
This symilitude, full weill I may compair
Quhilk hes bene heeschip of al Christindome
And to the warld ane cupll exemplair
That vmquhyle was Lod Serre, & luminair
And the most sapient Sait of Sanctitude
Bot now allace bair of Beatitude.

Thare kyngdome may be callit Babilone Apo. xvii
Quhilk vmquhyle wes ane bricht Jerusalē
As planelie meins the Apostill Jhone
Thare most famous Citie, hes tint the fame,
Inhabiteris thairof thare nobyll Name:
For quhy, thay haue of Sanctis Habitakle
To Symon Magus maid ane Tabernakle.

And horribill baill of euerilk kynd of vyce
Ade laithlie Loch of filthsand Licherie,
Ane cursit Coue corrupt with Couatyce,
Bordourit about with pryde and Symonie
Sum sayis ane Cisterne full of Sodomie
Quhose vyce in speciall, gif I wald declair
It war vneuch, for tyll perturb the air.

Of treuth the hole Chriſtin Religioun
Throuch thame ar ſcandaliſat and offendit,
It can nocht faill, bot thare abuſioun
Afore the Throne of God it is aſcendit
Luc.xiii. I dreid but dout, without that thay amend it
Apo.xvii The plaigis of Jhonis Reuelatioun
Sall fall vpon thare Generatioun.

O Lord quhilk hes the hartis of euerilk king
In to thy hand, I mak the Suplicatioun
Conuert that court, that of thare grace bening
Thay wald mak generall reformatioun
Amang thame ſelfis, in euerilk Natioun
That thay may be ane holy exemplare
Till vs, thy pure lawit commoun populare.

Houngerit allace, for falt of Spirituall fude
Becauſe frome vs bene hid the veritie
O prince, quhilk ſched for vs thy pcius blude
Kendle in vs, the fyre of Cheritie
And ſaif vs frome Eternall miſerie
Now laubouryng in to thy kirk Militant
That we may all cũ to thy kirk triumphant.

The fourt buke ma-

kand mētioun of the deith, Of the Antichrist, Of the Generall Ingement, of Certane plesouris of the Glorifeit Bodyis, And quhow euery Creature desiris to se the last day. With ane Exhortatioun be Experience to the Courteour. etc.

PRVDENT Father Experience. Courte
Sen ze of zour beneuolence
Hes causit me for to considder
Quhow warldlie Pomp, & glore bene
Be diuers storyis miserabill (slidder
Quhilkis to rehers bene Lamentabill
Zit or we pas furth of this vaill
I pray zow geue me zour counsaill
Quhat I sall do in tyme cumming
To haif the glore Euerlasting?
My Sone (said he) set thy intent
To keip the Lordis Commandement Experie
And preis the nocht to clym ouer hie
To no warldlie Authoritie
Quho in the warld doith most reiois
Ar farrest ay frome thare purpois.
Wald thow leue warldlie vaniteis
And thynk on four extremiteis

Quhilkis ar to cum, and that schortlie
Thow wald neuer syn wyfullie,
Pȝent thir four, in thy memorie
The Deith, the Hell, and Heuinnis glorie
And extreme Jugement generall
Quhare thow mon rander compt of all
Thow sall nocht faill to be content
Of quiet lyfe, and sober rent.
Considering no man can be sure
In erth one hour for tyll indure
So all warldlie prosperitie
Is myrit with greit miserie.

Lwer thow Empriour of Asia
Kirk of Europe, and Aphrica,
Greit Dominator of the sey
And thocht the Heuinnis did the obey
All fyschis swemming in the strand
All beist and foull at thy command
Concluding thow wer king ouer all
Under the heain Imperiall
In that most hich Authoritie
Thow suld fynd leist tranquillitie.
Exempill of king Salomone
Wore prosperous lyfe had neuer none
Sic ryches, with so greit plesour
Had neuer king nor Empriour
With most profound Intelligence
And supere excellent Sapience
His plesand Habitationis

l. Par. ix

Pzecellit all vther Nationis
Gardingis and parkis, foz hartis and hyndis
Stankis with fische of diuers kyndis
Most pzofound maisteris of Musike.
That in the warld wes none thame lyke.
Sic tresour of gold, and pzecious stonis
In erth, had neuer no king at onis.
He had seuin hundzeth lustie Quenis — iii Reg. xi.
And thze hundzeth fair Concubents
In erth, thare wes no thing plesand
Contrarious till his command.
Zit all this gret pzosperitie — Eccle. 6.
He thocht it bane, and vanitie
And mycht neuer find repose compleit
Without afflictioun of the spzeit.
¶ Father (quod I) it marueillis me — Courteo
He hauand sic pzosperitis
Woith so gret riches by mesour
Noz he had infinite plesour?
¶ Wy sone the suith gif thow wald knaw — Experien
The veritie I sall the schaw
Thare is no warldlie thyng at all
Way satysfie ane mannis Saull
Foz it is so Insatiabill
That heuin and erth, may nocht be abill
One Saull allone to mak content
Till it se God Omnipotent

Woes neuer none, noꝛ neuer ſalbe
Satiate, that ſycht tyll that he ſe.
Quharefoꝛe my Sone, ſet nocht thy cure
In erth, quhare no thing may be ſure
Except the deith allanerlie
Quhilk followis man continuallie
Thareforꝛ my Sone, remember the
Within ſchoꝛt tyme that thow man de
Nocht knawing quhē, quhow in quhat place
Bot as it pleſith the King of grace.

Of the Deith.

OF Miſerie moſte Miſerabill
Is Deith, and moſte abhominabill
That dꝛeidful Dꝛagone w his dar-
Ay reddy foꝛ to pers the hartis (tis
Of euerilk Creature on lyue
Contrar quhoſe ſtrenth may no man ſtryue.
Of dolent Deith, this foꝛe ſentence
Woes geuin thꝛow Inobedience
Of our Parentis, allace thareforꝛe,
As I haue done declare aforꝛe
Quhow thay, and thare Poſteritie
Wer all condampnit foꝛ to de
Quhowbeit the fleſche to deith be thꝛall
God hes the Saull maid Immoꝛtall,

And so of his benignitie
Hes myxit his Justice with Mercie
Tharefor call to remembrance
Of this fals warld the variance
Quhow we lyke Pylgramȝ ewin & morrow
Ay trauelling throuch this vaill of sorrow
Sum tyme in vane prosperitie
Sum tyme in greit miserie
Sum tyme in blis, sum tyme in baill
Sum tyme richt seik, and sum tyme haill
Sum tyme full riche, and sum tyme pure
Quharefore my Sone, tak lytle cure
Nother of greit prosperitie
Nor zit of greit Miserie
Bot plesand lyfe, and hard mischance
Ponder thame boith in one ballance
Considering none authorite
Ryches, wysedome, nor dignite
Empyre of Realmes, bewtie, nor strenth
May nocht one day, our lyuis lenth
Sen we ar sure, that we moste de
Fair weill all vane felicite.

¶ Greitlie it doith perturbe my mynd
Of dolent deith, the diuers kynd
Thocht deith till euery man resortis
Zit strykith he in syndrie sortis
Sum be hait Feueris violence
Sum be contagious Pestilence

Sum be Iuſtice executioun
Bene put to deith, without Remiſſioun
Sum hangit, ſum doith loſe thare heidis
Sum bȳnt, ſum ſoddin in to leidis
And ſum for thare vnleiſſum actis
Arrent and rewin vpon the ractis
Sum ar diſſoluit be poyſoun
Sum on the nycht ar murdȝeiſt doun
Sum fallis in to freneſie
Sum deis in Hydȝopiſie
And vtheris ſtrange Infirmiteis
Quharein mony ane thouſand deis
Quhilk humane Nature dois abhor
As in the Gutt, grauell, and gor
Sum in the flux, and feuer quartane
Bot ay the hour of deith vncertane
Sum ar diſſoluit ſuddandlie
Be Catharre, or be Apoplexie.
Sum doith diſtroy thame ſelf alſo
As Hanniball, and wyſe Cato.
Be thounder deith ſum dois conſume
As he did the thrid king of Rome.
Callit Tullus Hoſtilius,
As wrytis greit Valerius
For he and his houſhald atonis
Wer bȳnt be thounder fleſche and bonis.
Sum deis be extreme exces
Of Joy, as Valerie doith expres
Sum be extreme Melancholie.

wyll de but vther Maladie.
In Cronicles thow may weill ken
Quhow mony houndzeth thousand men
Ar slane, sen first the warld began
In battell, and quhow mony one man
Upon the see doith lose thare lyues
Quhen schippis vpon roches tyues,
Thocht sum dee Naturallie throuch age.
Far ma deis rauand in one rage,
Happy is he, the quhilk hes space
At his last hour, to cry for grace.
Quhowbeit deith be abhominabill
I thynk it suld be confortabil
Till all thame of the faithfull noumer
For thay depart frome cair and coumer
Frome troubyll, trauell, sturt, and stryfe
Till Joy and euerlestand lyfe.

Polidorus Virgilius
To that effect, he writtis thus
In Thrace, quhen ony Chylde be borne
Thare kyn, & freindis, cũmis thame before
With dolent Lamentatioun
For the greit tribulatioun
Calamite cummer and cure
That thay in erth ar to indure.
Bot at thare deith and burying
Thay mak greit Joy and Banketting
That thay haue past frome miserie
To rest and greit felicitie.

Sen deith bene finall conclusioun

Quhat vailis warldlie prouisioun
Quhan wyſedome may nocht contramand.
Nor ſtrenth that flour may nocht ganeſtand.
Ten thouſand Wylzeoun of treſour
Way nocht prolong thy lyfe one hour
Efter quhoſe dolent departing
Thy ſpzeit ſall pas but tarying
Straucht way tyll Joy Ineſtimabill
Or to ſtrang pane Intolerabill.
Thy vyle corruppit carioun
Sall turne in Putrefactioun
And ſo remane in poulder ſmall
Unto the Jugement Generall.

Ane ſchort Deſcrip-

tioun of the Antechriſt.

Courteo.

VOD I) Father I heir mē ſay
That thair ſal ryſe afore ȳ day
Quhilk ze cal general iugemēt
One wicbit mā frō ſathan ſent
And cōtrar to ye law of Chriſt
Callit the cruell Antechriſt
And ſum ſayis that myſcheuous man
Diſcend ſall of the Trybe of Dan
And ſulde be borne in Babilone
The quhilk diſſaue ſall mony one.

Infidelis fall of euery art
With that fals Pzopheit tak one part.
And quhow Enoch, and Elias
Sall pzeche contrair that fals Messias
Bot finallie his fals Doctrine
And he sall be put to rewine
Bot nother be the fyze noz swozd
Bot be the vertew of Chzistis wozd.
And gyf this be of verite
The suith I pzay zow schaw to me:
My Sone (said he) as wzyttis Jhone
Thare sall nocht be one man allone
Hauing that name in speciall
Bot Antechzistis in generall
Hes bene, and now ar mony one
And rycht so in the tyme of Jhone
Wer Antechzistis, as himself sayis
And pzesentlie now in thir dayis
Ar rycht mony without tin dout
Wer thair fals lawis weill soucht out.
Quha wes one greiter Antechzist
And mozecontrarious to Chzist
Noz the fals Pzopheit Machometi
Quhilk his curst Lawis maid so sweit
In Turkiezit thay ar obseruit
Quhare thzouch the hell he hes deseruit.
All Turkis, Sarazenis, and Jowis
That in the Sone of God nocht trowis
Ar Antechzistis I the declare
Because to Chzist thay ar contrare

Dan. viii ☞ Dantell sayis in in his Propheceis
That efter the greit Monarcheis
Sall ryse ane maruellous potent king
Quhilk with ane schameles face sall ring
Wychtie and wyse in dirk spetkingis
And prosper in all plesand thingis
Throuch his falshed and craftines
He sall flow in to welthines
The Godly peple he sall noy
By cruell deith and thame distroy,
The king of kingis he sall gane stand
Syne be distroyit without tin hand.
Thes. ii Paule sayis afore the Lordis cumming
That thare salbe ane departing
And that man of Iniquitie
Tyll all men be sall oppynnit be
Quhilk sall sit in the holy sait
Contrary God, to mak debait.
Bot that Sone of Perditioun
Salbe put to confusioun
Be power of the holy Spreit
Quhen he his tyme hes done compleit
I Beleue nocht that in tyme cumming.
One greiter Antechrist to ring
Nor thare hes bene, and presentlie
Ar now, as Clerkis can espie
Tharefor my wyll is that thow knaw
Quhat euer thay be, that makis one Law
Thocht thay be callit Chrisin men
By naturall ressoun thow may ken

Be thay neuer of so greit valour
Pape, Cardinall, King, or Empriour
Extolland thare Traditionis
Abuse Christis Institutionis
Makand Lawis contrar to Christ
He is ane verray Antechrist
And quho doith fortifie or defend
Sic law, I mak it to the kend
Be it Pape, Empriour King or Quene
Greit sorrow sall be on thame Sene
At Christis extreme Jugement
Without that thay in tyme repent.

¶ Ane schorte Remembrance of the most Terribill Day of the Extreme Jugement.

FATHER (said I) with your Licence — Courteor.
Sen ze haue sic Experience
Zit one thing at zow wald I speir
Quhen sall that dreidfull Day appeir
Quhilk ze call Jugement Generall
Quhat thyngis afore that day sall fall
Quhar sall appeir that dreirfull Juge
Or quhow may faltouris get refuge?
(Quod he) as to thy first questioun — Experien.
I can mak no solutioun
Quharefor perturb nocht thyne intent

To knaw day, hour, or moment
To God allone, the day bene knawin
Quhilk neuer wes to none Angell schawin
Howbeit be diuers coniectouris
And pzincipall Expositouris
Of Daniell, and his Pzophecie
And be the sentence of Elie
Quhilkis hes declarit as thay can
How lang it is sen the warld began
And foz to schaw, hes done thare cure
How lang thay traist it sall indure
And als quhow mony agis bene
As in thare warkis may be sene.

Bot till declare thir questionis
Thare bene diuers opinionis
Sum wyttaris, hes the warld deuydit
In sex ages (as bene decydit
In to *Fasciculus Temporum*
And *Cronica Cronicarum*,
Bot be the sentence of Elie
The warld deuydit is in thze
As cunning Maister Carioun
Hes maid plaine expositioun
Quhow Elie sayis withouttin weir
The warld sall stand sex thousand zeir
Of quhome I follow the sentence
And lattis the vther Bukis go hence
Frome the Creatioun of Adam
Two thousand zeir till Abzaham

Frome Abzaham, be this narratioun
To Chziſtis Incarnatioun,
Rychtſo hes bene two thouſand zeris.
And be thir Pzophecyis apperis
Frome Chziſt, as thay mak tyll vs kend
Two thouſand tyll the warldis end.
Of quhilkis ar by gone ſickerlie
Fyue thouſand, fyue hundzeth, thze & fiftie.
And ſo remanis to cum but weir
Four hundzeth, with ſewin and fourtie zeir.
And than the Lozd Omnipotent
Suld cum tyll his greit Iugement
Chziſt ſayis the tyme ſalbe maid ſchozt Mathew xxiiii.
As Mathew plauelie doith repozt
That fozthe warldis Iniquitie
The latter tyme ſall ſchoztnit be
Fozpleſour of the choſin nummer
That thay may pas frome cair and cummer.
So be this compt it may be kend
The warld is dzawand neir ane end.
Fozlegionis ar cum but dout
Of Antichziſtis wer thay ſoucht out,
And mony tokinis doith appeir
As efter ſchoztlie thow ſall heir
Quhow that ſanct Iherome doith indyte
That he hes red in Hebzew wzyte
Of fyftene ſignis in ſpeciall
Afoze that Iugement Generall,
Of ſum of thame, I tak no cure

Quhilk I find nocht in the Scripture.
One part of thame thocht I declair
First wyll I to the Scripture fair.
☞Christ sayis, afore that day be done
Thare salbe signis, in Sone and Mone.
The Sone sall hyde his bemis bricht
So that the Mone sall geue no licht
Sterris be mennis Jugement
Sall fall furth of the Firmament
☞Of thir signis or we forther gone
Sum morall sence we wyll expone
As cunning Clerkis hes declairit
And hes the Sone and Mone compairit
The Sonne, to the stait spirituall
The Mone to Princis temporall
Rychtso the sterris thay do compare
To the lawit commoun populare
The Mone and sterris, hes no licht
Bot be reflex of Phebus bricht
So quhen the Sonne of lycht is dirk
The Mone and sterris, mon be mirk
Rychtso quhen Pastouris spiritualis
Popis Bischopis, and Cardinalis
In thair beginning, schew greit licht
The temporall stait, wes rewlit richt.
Bot now allace, it is nocht so
Those schynand Lampis bene ago
Thare Radious bemis ar turnit in reik
For now in erth, no thing thay seik

ar xiii
athew
xiiii.

Except riches, and Dignitie
Following thare Sensualitie
Mony Prelatis ar now regnand
The quhilkis no moze dois vnderstand
Quhat dois pertene to thare office
Noz thow can kendle fyze with Ice.
wo to Popis I say foz me
Quhilk sufferis sic Enozmitie
That Ignozant warldlie Creaturis
Suld in the kirk haue ony curis.
No maruell thocht the peple slyde
Quhen thay haue blind men to thare gyde.
Foz ane Prelate, that can nocht preiche
Noz Goddis law, to the peple teiche, Esay.lvi
Esay comparith hym in his wark
Till ane dum Dog, that can nocht bark.
And Chzist hym callis in his gre ik
Most lyk ane murtherer oz ane theik Ibne.
The cunning Doctoz Augustine
Wolfis, and Deuillis, doith thame defyne.
The Canon law doith hym defame
That of ane Prelate beris the name
And wyll nocht preiche the Diuyne Lawis
As the Decreis plainely schawis.
Bot those that hes authozitie
To pzouyde spirituall Dignitie
Wycht geue thay plesit to tak pane
Gar thame licht all thare Lampis agane.
Bot euer allace, that is nocht done

So derknit bene both Sonne and Mone.
War kingis lyuis weill declarit
The quhilkis ar to the Mone comparit
Men micht considder thare estait
Frome Charitie degenerat
I thynk thay suld think mekle schame
Of Chryst for to tak thare Surname
Syne leif nocht lyke to Chrystianis
Bot more lyk Turkis, and to Paganis
Turk contrar Turk makis lytle weir.
Bot Chrystiane Pryncis takis no feir
Quhilkis suld agre as brother to brother
Bot nowilk ane dyngis doun ane vther
I knaw no reasonabyll cause quharefore
Except Pryde, Couetyce and vaine glore
The Empriour mouis his Ordinance
Contrair the potent king of France.
And France richtso with greit rigour
Contrair his freind the Empriour
And richt swa France agane Ingland
Ingland also aganis Scotland,
And als the Scottis with all thare micht
Doith fycht for tyll defend thare richt
Betuix thir Realmes of Albione
Quhare Battellis hes bene mony one
Can be maid none Affinitie
Nor tit no Consanguinitie
Nor be no way, thay can considder
That thay may haue lang Peice to gidder

I dreid that weir makis none ending
Tyll thay be baith vnder ane king
Thocht Chryst the souerane king of grace
Left in his Taſtament luſe and peace,
Our kingis frome weir wyll nocht refrane
Tyll thair be mony ane thouſand ſlane
Greit heirſchippis maid be ſee and land
As all the warld may vnderſtand.
Father I thynk that tempozall kingis. Courtes
May fecht foz tyll defend thare ringis
Foz I haif ſene the ſpirituall ſtait
Mak weir thare richtis tyll debait.
I ſaw Pape Julius mankullie
Pas to the feild tryumphantlie
With ane rycht aufull Ozdinance
Contrair Lowes, the king of Fraunce
And foz to do hym moze deſpyte
He did his Regioun interdyte.
Wy Sone (ſaid he) as I ſuppoſe Experien
That langis weill tyll our purpoſe
How Sone and Wone, ar baith denude
Of lycht, as Clerkis doith conclude
Comparing thame, as ze hard tell
To ſpirituall ſtait, and tempozell
And comoun peple half deſpairit
Quhilk to the ſterris bene compairit
Lawit peple follow ay thair heidis
And ſpeciallie in to thare deidis
The moſt part of Religioun

Bene turnit in abusioun.
Quhat doith auaill religious weidis
Quhen thay ar contrar in thare deidis
Quhat holynes is thare within
Ane wolf cled in ane wedder skin
So be thir takinnis dois appeir
The day of Jugement drawis neir.
Now lat vs leif this morall sence
Proceiding tyll our purpose hence
And of this mater speik no more
Beginnyng quhare we left afore.

The Scriptnre sayis, efter thir signis
Mathew xxiiii Salbe sene mony maruellous thingis
Mar xiii Than sall ryse tribulationis
Luk. xxi In erth, and greit mutationis
Als weill heir vnder as aboue
Quhen vertewis of the heuin sall moue
Sic cruell weir salbe or than
Wes neuer sene sen the warld began
The quhilk sall cause greit Indigence
As derth, hounger, and pestilence
The horribill soundis of the see
The peple sall perturb and flee
Jerome sayis, it sall ryse on hicht
Abone montanis be mennis sicht
Bot it sall nocht spred ouer the land
Bot lyke ane wall euin straucht vpstand
Syne sattil doun agane so law
That no man sall the watter knaw.

Greit Quhalis sall rummeis rout and rair
Quhose sound redound sall in the air.
All fische and Monstouris maruellous
Sall cry with soundis odious
That men sall widder on the erd
And weping wary sall thare weird
With lowd allace, and wellaway
That euer thay baid to se that day
And speciallie those that dwelland be
Apon the costis of the see.
Rychtso as sanct Jerome concludis
Sall be sene ferleis in the fludis
The see with mouing maruellous
Sall birn with flammis furious
Rychtso sall birn fontane and flude
All herb and tree sall sweit lyke blude
Fowlis sall fal furth of the air
Wyld beistis to the plane repair
And in thare maner mak greit mone
Gowland with mony grisly grone.
The bodeis of dede Creaturis
Appeir sall on thare Sepulturis
Than sall both men, wemen and barnis
Cum crepand furth of how Cauernis
Quhare thay for dreid wer hid afore
With sich and sob and hartis sore
Wandring about as thay war wode
Effamischit for falt of fude
None may mak vtheris conforting

Ezechel xxxvii.

Bot dule for dule and Lamenting
Quhat may thay do, bot weip and wounder
Quhen thay se roches schaik in schounder
Throw trimblyng of the erth, and quaiking,
Of sorrow than sall be no slaiking
Quho that bene leuaud in those dayis
May tell of terribill affrayis,
Thare riches, rentis, nor tressour
That tyme sall do thame small plesour
Bot quhen sic wounderis dois appeir
Men may be sure, the day drawis neir
That Just men pas sall to the glore
Dan. xiii Iniust to paine for euer more.
Courteo. Father (said I) we daylie reid
One Artikle in to our Creid
Sayand that Christ Omnipotent
In to that generall Jugement
Sall Juge boith dede and quck also
Quharefore declare me or ze go
Geue thare sal ony man or wyfe
That day be foundin vpon lyfe?
Experien. (Quod he) as to that questioun
I sall mak sone solutioun
The Scripture planely doith expone
Mathew xiiii. Quhen all takynnis, bene cum and gone
Zit mony one hundreth thousand
That samyn day, salbe leuand
Howbeit thare sall no Creature
Nother of day nor hour be sure.

For Christ sall cum so suddandlie
That no man sall the tyme espye
As it wes in the tyme of Noy
Quhen God did all the warld distroy.
Sum on the feild salbe lauborand,
Sum in the tempillis Mariand,
Sum afore Jugis makand pley
And sum men sailland on the sey.
Those that be on the feild going
Sall nocht returue to thare luging.
Quho bene apon his hous abufe
Sall haue no laser to remufe.
Two salbe in the Myll grinding
Quhilk salbe takin but warning
The one tyll euerlasting glore
The vther lost for euer more.
Two salbe lying in one bed
The one to plesour salbe led
The vther salbe left allone
Greitand with mony grislie grone
And so my Sone thow may weill trow
The warld salbe as it is now
The peple vsing thare besines
As holy Scripture doith expres.
Sen no man knawis the hour nor day
The Scripture biddis vs walk and pray
And for our Syn be penitent
As Christ wald cum Incontinent.

The maner quhow

Christ sall cum to his Jugement.

☞(*)☜

Uhē al taknis benebrocht till
thā sal ẏ sōe of god discēd (end
as fireflaucht hastely glāsing
Experien. Discēd sal ẏ most heuinly kig
As Phebus in the Orient
Deb. xii. Lichtnis in haist to Occident
So plesandlie, he sall appeir
Luc. xxi. Amang the heuinlie cluddis cleir
With greit power and Maiestie
Abone the countre of Judee
As Clerkis doith concluding haill
Direct aboue the lustie Vaill
Actis. i. Of Josaphat, and Mont Oliueit
All Prophesie thare salbe compleit.
Mat. xxv The Angellis of the ordouris Nyne
Inueroun sall that Throne Diuyne
With heuinlie consolatioun
Makand hym Ministratioun
In his presence thare salbe borne
The signis of Cros, and Croun of thorne
Pillar, Naillis, Scurgis and Speir
With euerilk thing that did hym deir
The tyme of his grym Passioun
And for our consolatioun
Appeir sall in his handis and feit

And in his syde, the prent compleit
Of his fyue woundis Precious
Schynand lyke Rubeis Radious,
To Reprobat confusioun,
And for finall conclusioun
He sittand in his Tribunall
With greit power Imperiall
Thare sall ane Angell blaw ane blast
Quhilk sall mak all the warld agast
With hydduous voce, and vehement
Ryse dede folk, cum to Jugement.
With that, all resonabill Creature
That euer wes formit be Nature
Sall suddantlie start vp attonis
Cōtonit ẇ saul, flesche, blude, and bonis.
That terribill Trumpet I heir tell
Beis hard in Heuin, in erth, and hell
Those that wer drownit in the sey
That bousteous blast thay sall obey
Quhare euer the body buryit was
All salbe foundin in that plas.
Angellis sall pas in the four artis
Of erth, and bring thame frōme all partis
And with one instant diligence
Present thame to his excellence.
☞ Sanct Jerome thocht continuallie
On this Jugement so ardentlie
He said, quhidder I eit or drink
Or walk, or sleip, forsuth me think

1. Cor. xv
Mathe
.xxiiii.
Apoc. x
Mar. x

That terribill Trumpet lyke ane bell
So quiklie in myne eir doith knell
As Instantlie it wer present
Ryse dede folk, cum to Jugement
Geue Sanct Jerome tuke sic ane fray
Allace quhat sall we Synnaris say.
All those, quhilk fundin bene on lyfe
Salbe Immortall maid belyfe
And in the twinkling of one Ee
Pe. iiii. Cor. xv. With fyre thay sall translatit be
And neuer for to dee agane
As Diuyne scripture schawis plane
Als reddy boith for pane and glore
As thay quhilk deit lang tyme afore.
The Scripture sayis, thay sall appeir
In age the thre and thretty zeir
Quhidder thay deit zoung or auld
Quhose greit noumer may nocht be tauld
That day sall nocht be missit one man
Mathew xxvi. Quhilk borne wes sen the warld began.
The Angell sall thame separait
As Hird the scheip doith frome the Gait,
And those quhilk bene of Belialis band
Trymling apon the erth sall stand
On the left hand, of that greit Juge
But esperance to get refuge.
Bot those quhilk bene predestinat
Tes. iiii Sall frome the erth be Eleuat
And that most happy cumpanie

Sall ordourit be triumphantlie
At the rycht hand of Christ our King
Hich in the air, with loud louing.
Full Gloriouslie thare sall compeir
More bricht than Phebus in his sphe ir
The Virgine Marie, Quene of Quenis
With mony ane thousand bricht Virgenis
The Fatheris of the auld Testament
Quhilk wer to God obedient
Father Adam sall thame conuoy
With Abell, Seth, Enoch, and Noy,
Abraham with his faithful warkis
With all the prudent Patriarkis
Jhone the Baptist thare sall compeir
The Principall, and last Messingeir
Quhilk come bot half ane zeir afore
The cummyng of that King of glore
Moyses, Esayas, honourabill
With all trew Prophetis Venerabill.
Dauid, with all the faithfull kingis
Quhilk verteouslie did rewll thair ringis,
The nobyll Chiftane Josue
With gentill Judas Machabe,
With mony one nobill Campioun
Quhilk in thare tyme with greit renoun
Manfully till thare lyuis end
The Law of God thay did defend.
With Eue, that day salbe present
The Ladyis of the auld Testament

Deboza, Adamis Douchter deir
With the four lusty Ladyis cleir
Quhilk kepit weir, in the Ark wofty Noy
Sara, and Cethura with Joy
The quhilkis to Abraham wyffis bene
With gude Rebecca thare salbe sene
The prudent wyfis of Israell
Gude Lya, and the fair Rachell
With Judith, Hester, and Susanna
And the richt sapient Quene Saba.

Thare sall compeir Peter and Paull
With Chrystis trew Discipulis all
Lawrence and Stewin, w thare blyst band
Of Martyris mo, than ten thousand
Gregore, Ambrose, and Augustyne
With confessouris, ane tryumphand tryne
With Sanct Frances, and Dominick
Sanct Bernard, and sanct Benedick
With small noumer, of Monkis and Freiris
Of Carmelites, and Cordeleiris,
That for the luve of Christ onelie
Renuncit the warld vnkenzeitlie.

With Elizabeth and Anna
All gude wyffis sall compeir that day
The blyst and holy Magdalene
That day afore hir Souerane
Rycht plesandlie scho sall present
All Synnaris that wer penitent

Quhilk of thare gilt heir askit grace
In heuin with hir, sall haue ane place.
¶ Bot wo beis to that bailfull band
Quhilk sall stand law at his left hand.
Wo than to Kyngis, and Empriouris
Quhilkis wer vnrichteous Conquerouris
For thare glore, and particular gude
Gart sched so mekle saikles blude.
But Sceptour, Crown, and Rob Royall
That day thay sall mak compt of all
And for thare cruell tirranuie
Sall punyst be perpetuallie.
Ze Lordis, and Barronis, more and les
That zour pure Tennantis dois oppres
Be gret Gersome, and dowbill maill
More than zour landis bene auaill
With sore exorbitant cariage
With mercheitis of thare mariage
Tormentit boith in peace and weir
With burdinnis more than thay may beir
Be thay haue payit, to zow thare maill
And to the Preist thare teindis haill
And quhen the land agane is sawin
Quhat restis behynd, I wald wer knawin
I traist thay and thare pure houshauld
May tell of hounger, and of cauld
Without ze haif of thame piete
I dreid ze sall get no Merce
That day, quhen Christ Omnipotent

Cummis to generall Jugement.
Wo beis to publict Oppreſſouris
To tirrannis, and to Tranſgreſſouris
To Murderaris, and commoun theifis
Quhilk neuer did mend thare gret miſcheifis
Foxntratouris, and Ockeraris
Commoun publict Adulteraris
All pertinat wylfull Heretikes
All fals deſaitfull Schiſmatikes
All ſalbe preſent in that place
With mony Lamentabill allace.
The curſit Cayn, that neuer wes gude
With all ſcheddaris of ſaikles blude
Nemrod, foundar of Babilone
With fals Idolateris mony one.
Ninus the king of Aſſiris
With gret dule ſall compeir that day
Quhilk firſt Inuentit Jmagerie
Quharethrouch come greit Idolatrie
Forwalkyng of the Jmage Bell
That day his hyre ſalbe in hell.
The greit Oppreſſour king Pharoo,
The tyrane Empriour Nero
Sall with thame curſit king Herode bring
With mony vther caitfull king
The cruell king Antiochus
With the moſt furious Olofernes
Gret Oppreſſouris of Jſraell
That day thate hyre ſall be in hell.

With Judas sall compeir one clan
Of fals Traitouris to God and man.
Thare sall compeir of euery land
With Ponce Pylat one bailfull band
Of tempozall and spirituall statis
Fals Jugis, with thare Aduocatis.
Thare sall our Senzeouris of the Sessioun,
Of all thare faltis mak cleir confessioun
Thare sall be sene, the fraudfull failzeis
Of Schirefkis, Pzouestis, and of Bailzeis
Officialis, with thare Consistozie Clerkis
Sall mak compt of thare wzangous werkis,
Thay and thare peruerst Pzocuratouris
Oppzessouris boith of riche and puris
Thzouch Delatouris full of desait
Quhilk mony one gart beg thair meit
Greit dule that day to Jugis bene
That cũmis nocht with thare cõscience clene
That day sall pas be Peremptouris
Without Cautele, oz Dilatouris
No Duplicandum, noz Triplicandum
Bot shoztly pas to Sententiandum
Without Continuationis
Oz ony Appellationis
That sentence, sall nocht be retraitit
Noz with no man of Law debaitit.
Ze Laubouraris be see and landis
Perfite Craftismen, and riche Merchandis
Leue zour desait, and craftie wylis

Quhilk sillie simpyll folk begylis
Wak recompence heir, as ze may
Remembring on thisdzeidfull day.
With Wachomeit sall compeir but dout
Of Antechzistis one hydduous rout
Bischop Annas and Caiphas
With hym in companie sall pas
With Scrybis, and fals Pharisience
Quhilk wzocht on Chzist greit violence
With mony one Turk, and Sarracene
With greit sozrowe thare salbe sene,
Patpis foz thare traditionis
Contrair Chzistis Institutionis
With mony one cowll, and clippit crown
Quhilk Chzistis lawis strampit down
And wald nocht suffer foz to pzeiche
The verite, noz the peple teiche,
Bot lawit men put to greit tozment
Quhilk vsit Chzistis Testament.
All kingis and Quenis thare salbe kend
The quhilk sic lawis did defend
In that court sall cum mony one
Of the blak byik of Babilone.
The Innocent blude that day sall cry
One loud vengeance full petuously
On those cruell bludie boucheouris
Martyzis of Pzophetis, and Pzecheouris,
Sum with the fyze, sum with the swozd
Quhilk plainely pzeichit Goddis wozd

That day thay ſall rewardit be
Conforme to thare Iniquitie
The Sodomitis, and Gomorreance
On quhom God wrocht ſo gret vengeance
with Core, Dathan, and Abyrone
With thare aſſiſtancce mony one,
The holy Scripture wyll the tell
Quhow thay ſank all doun to the hell
with Symon Magus ſall reſort
Of proude Pheiſtis, ane ſchamefull ſort.
¶ That ſamyn day, thare ſalbe ſene,
Mony one cruell cairfull Quene
Quene Semirame king Ninus wyfe
Ane Tyger full of ſtuff and ſtryfe.
Togydder with Quene Jezabell
Quhilk weg couetous and cruell
The fals deſaitfull Dalida
The cruell Quene Clytemneſtra
The quhilk did murdreis on the nicht
Agamemnon, boith wyſe and wycht
The quhilk wes hir awin ſouerane Lord
As Gretkis ſtorys doith record
with cruell Quenis mony one
Quhilk langſum wer for till expone.
Ze wantoun Ladyis and burges wykis
That now forſydeſt taillis ſtrykis
Flappand the filth, amang zour feit
Raſing the duſt in to the ſtreit
That day for all zour pomp and pryde

Zour taillis sall nocht zour hippis hyde
Thir vanitеis, ze sall repent
Without that ze be penitent.
With Phitonissa, I heir tell
Quhilk raisit the Spirrit of Samuell
That day with hir thare sall resorte
Of rank Wychis ane sorrowfull sorte
Brocht frome all partes mony one myle
Frome Sauoy, Athole, and Argyle
And frome the tyndis of Galloway
With mony wofull wallaway.
Ze Brether of Religioun
In tyme leif zour abusioun
With quhilk ze haue the warld abusit
Or ze that day salbe refusit
I speik to zow all generallie
Nocht tyll ane Ordour speciallie.
That day all Creature sall ken
Geue ze wer Sanctis or warldlie men.
Or geue ze tuke the Skapellarie
That ze mycht leif mor plesandlie
And get ane gude gros Portioun
Or for Godlie Deuotioun
That day zour fenzeit Sanctitudis
Sall nocht be knawin be zour budis
Zour Superstitious Ceremoneis
Participant till Idolatreis
Cord, cuttit schone, nor clippit heid
That day, sall staud zow in no steid.

For Cowllis blak, gray, nor begaird
Ze sall that day get no rewaird
Zour Polite payntit flatterie
Zour Dissimulate Hipocrisie
That day thay salbe cleirlie knawin
Quhen ze sall scheir, as ze haue sawin.
Tharefoze in tyme, be penitent
Or ellis that day, ze wyll be schent.
I pray zow hartlie as I may
Remember on that dreidfull day
Ze Abbot, Pryor, and Pryozes
Considder quhat ze did profes
And quhow that zour promotioun
Wes no thing for Deuotioun
Bot tyll obtene the Abbacie
Ze maid zour Vow of Chastitie
Of Pouertie, and obedience,
Tharefoze remord zour conscience
Quhow thir thre vowis bene obseruit
And quhat reward ze haue deseruit
Quharefoze repent, quhill ze haue space
Sen God is liberall of his grace.
Father (quod I) declare to me
Quhare sall our Prelatis ordourit be
Quhilk now bene in the warld leuand
With quhome sal cum that Spirituall bande
(Quod he) as sanct Barnard discryuis
Without that thay amend thare lyuis
And leik thare wantoun vicious warkis

Court

Experi

Nocht with Prophetis nor Patriarkis
Nocht with Martyris, nor Confessouris
The quhilkȝ to Christ, wer trew preichouris,
Thare Predecessouris, Peter and Paull
That day wyll thame misken at all
So sall thay nocht, I say for me
With the Apostillis ordourit be
I traist thay sall dwell on the bordour
Of hell, quhare thare salbe none ordour
Endlang the Flude of Phlegeton
Or on the brayis of Acheron
Cryand on Charon, I conclude
To ferrie thame ouer that furious flude
Tyll Eternall confusioun
Without thay leif thare abusioun
I traist those Prelatis, more and les
Sall mak cleir compt of thare ryches
That dreidfull day, with hartis sore
And quhat seruice, thay did thairfore
The Princely pompe, nor apparrall
Of Pope, Bischop, nor Cardinall
Thare Royall rentis, nor dignite
That day sall nocht regardit be
Thare sall no taillis, as I heir say
Of Bischopis, be borne vp that day
Cum thay nocht with thair conscience clene
On thame gret sorrow salbe sene
Without that thay thare lyfe amend
In tyme, and so I mak ane end.

The maner quhow Christ sall geue his Sentence.

QUhen all thir Cōgregationis Exper
beis brocht furth frō al natiōs
Quhilk salbe wout lāg ꝓtes
Thocht I haif maid sū lāg di-
For ī ẏ twinklig of a Ee (gres
All mankynd sall presentit be
Afore that Kyngis Excellence.
Than schortlie sall he geue sentence Mat.
First sayand to that blissit band
Quhilk beis ordourit, at his richt hand
Cum with my Fatheris Benisoun
And resaue zour possessioun
Quhilk bene for zow preordinate
Afore the warld wes first create.
Quhen I wes hungre, ze me fed
Quhen I wes naikit, ze me cled
Oftymes ze gaue me herbery
And gaue me drink, quhen I wes dry
And vesyit me, with myndis meik
Quhen I wes presonar and seik
In all sic tribulatioun
Ze gaue me consolatioun.
☞ Than sall thay say, O Potent King
Quhen saw we the desyre sic thing

We neuer saw thyne Excellence
Subdewit to sic Indigence?
Zis (sall he say) I zow assure
Quhen euer ze did ressaue the pure
And for my saik, maid thame supple
That gift but dout, ze gaif to me
Tharefore sall now begin zour glore
Quhilk sall indure for euer more.
☞ Than sall he luke on his left hand
And say vnto that bailfull band
Pas with my Maledictionn
Till Eternall Afflictioun
In company with feindis fell
In euerlasting fyre of hell
Quhen I stude naikit at zour zet
Hungrie, thristie, cauld and wet
Rycht febill, seik, and lyke to de
I neuer gat of zow supple
And quhen I lay in presoun strang
For zow I mycht haue lyin full lang
Without zour Consolatioun
Or ony supportatioun.
¶ Trymling for dreid than sall thay say
With mony hydduous harmisay
Allace gude Lorde, quhen saw we the
Subiect to sic necessite?
Quhen saw we thee, cum to our dure
Hungrie, thristie, naikit, pure?
Quhen saw we the in presoun ly

Or the refusit herbery?
☞ Than sall that most precellent king
Tyll those wrechis mak answering
That tyme, quhen ze refusit the puris
Quhilkis neidfull cryit at zour duris
And of zour superfluite
For my saik maid thame no supple
Refusand thame, ze me refusit
With wretchitnes so ze wer abusit:
Tharefor ze sall haue to zour hyre
The euerlasting birnand fyre
But grace, but pere, or conforting
Than sall thay cry, full sore weiping
That we wer maid, allace gude Lord
Allace, is thare none Misericord
But thus, withouttin hope of grace
Tyne presence of thy plesand face.
Allace for vs, it had bene gude
We had bene smorit in our cude.
¶ Than with one rair, the erth sall ryif
And swollie thame boith man and wyif.
Than sall those Creaturis forlorne
Warie the hour, that thay wer borne,
With, mony zamer, zewt and zell
Frome tyme thay feill the flammis fell
Apon thare tender bodyis byte
Quhose tormēt salbe Infinyte.
The erth sall close, and frome thare sicht
Sall takin be, all kynd of licht

Thare ſalbe gowling, and gretting
But hope of ony conſoꝛting
In that Ineſtimabill pane
Eternallie thay ſall remane
Birnand in furious flammis reid
Euer deand, bot neuer be deid
That the ſmall Winute of one houꝛ
To thame ſalbe ſo greit dolour
Thay ſall think thay haue done remane
Ane thouſand ʒeir in to that pane
Allace I trimmill to heir tell
The terribill toꝛmenting of hell
That painfull pit, quho can deploꝛe
Quhilk mon indure foꝛ euer moꝛe:
Than ſall thoſe gloꝛifyit Creaturis
With mirth and infinite pleſuris
Conuoyit with Joy Angelicall
Pas to the heuin Imperiall
With Chꝛiſt Jeſu, our Souerane King
In gloꝛe Eternallie to ring
Of man quhilk paſſis the Ingyne
The thouſand part, foꝛ tyll deſyne
1 Pet. iii. Allanerlie of the leiſt pleſure
Pꝛeoꝛdinat foꝛ one Creature.
Than ſall one fyꝛe, as Clerkis ſane
Wak all the hillis, and valleyis plane
Frome erth, vp to the Heuin Empyꝛe
All beis renewit be that fyꝛe
Purging all thing materiall

Under the heuin Imperiall.
Boith erth, and water, fyre, and air
Salbe moze perfyte maid and fair
The quhilkis afoze had mixit bene
Sall than be purifyit and maid clene
The erth lyke Chriſtall ſalbe cleir
And euerilk Planeit in his ſpheir
Sall reſt withouttin moze mouing
Boith ſterny heuin, and Chriſtalling
The firſt and hieſt heuin mouabill
Sall ſtand but turning fixme and ſtabill
The Sonne in to the Orient
Sall ſtand, and in the Occident
Reſt ſall the Wone, and be moze cleir
Noz now bene Phebus in his ſpheir.
And als that Lantern of the heuin
Sall geue moze licht, be greis ſeuin
Noz it gaue ſen the warld began.
The Heuin renewit ſalbe than,
Rychtſo the erth, with ſic deuyſe
Compair tyll heuinlie Paradyſe. Apo. xxi.
So heuin and erth, ſalbe all one
As menith the Apoſtill Jhone
The greit ſee ſall no moze appeir
Bot lyke the Chriſtall pure and cleir i. Coz. ii.
Paſſing Imaginatioun
Of Man, to mak narratioun
Of gloze, quhilk God, haith done prepair
Tyll euery one that cummis thair

The quhilk with eiris, noʒ with ene
Of man may nocht be hard noʒsene
With hart it is vnthinkabill
And with toungis Inpʒonunciabill
Quhose plesouris salbe so perfyte
Hauing in God, so greit delyte
The space now of ane thousand zeir
2 Pet. iii. That tyme sall nocht, ane hour appeir
Quhilk can nocht compʒehendit be
Till we that plesand sicht sall se.

1 Cor. xii. Quhé Paule wes reuischit in the spʒeit
Till the thʒid Heuin, of gloʒe repleit
He saith, the Secreitis quhilk he saw
Thay wer nocht leiksum noʒ to schaw
To no man on the erth leuand
Quharefoʒ pʒeis nocht till vnderstand
Quhowbeit thare to thow haue desyʒe
The Secretis of the Heuin Empyʒe
The moʒe men lukis on Phebus bʒicht
The moʒe febill, salbe thare sicht
Rychtso lat no man set thare cure
To serche the hich Deuyne Nature.
The moʒe men studie, I suppose
Salbe the moʒe frome thare purpose
To knaw, quhareto sulde men Intend
Quhilk Angellis can nocht compʒehend
Bot efter this greit Iugement
All thing till vs salbe patent.
Lat vs with Paule, our mynd addʒes

He heand full of Heuinlines
Full humlie, he teichit vs
Nocht for to be to curious
Quhowcit men be of greit Ingyne
To seik the hich Secretis Deuyne
Quhose Iugement ar vnserchebill
His wayis strange and Inuestigabil
(That is to say) past out finding
Of quhome no man may find ending.
It suffitis vs for tyll Imploze
Greit God, to bring vs to his gloze.

Of certane pleasuris

Of the glorifyit Bodyis.

SEn thare is nõe in erth, may cõpze hẽd
The heuinlie gloze, & plesours infinyte
Quharfor my sone, I pray ỹ not þtend
Ouer far to seik, that mater of delyte
Quhilk passit Naturall resoun till Indyte
That God afore that he the warld creat
Prepairit to thame, quhilk ar predestinat.

All mortall men, salbe maid Immortall
(That is to say) neuer to de agane
Impassibil, and so Celestiall
That fyre nor sword, may do to yaim no pane

Nor heit, nor cald, nor kroſt, nor wind, nor rane
Thocht ſic thing wer, may do to paim no deir
Thoſe Creaturis, richt ſo ſalbe als cleir.

As klammand Phebus, in his Manſioun
Conſidder than, geue thare ſalbe greit licht
Quhen euery one, in to that Regioun
Sall ſchyne lyke to ỹ ſone, and be als bricht,
Lat vs with Paull deſyre to ſee that ſicht
To be diſſoluit, Paull had ane greit deſyre
With Chriſt, to be in tyll the heuin Empyre.

And moreatour, as Clerkis can diſcryue,
Thare maruellousmirthis, beis incõparabill
Amang the reſt, in all thare wyttis fyue
Thay ſall haue ſenſuall pleſouris delectabill
The heuinly sõnd, quhilk ſalbe Inenarrabill
In thare eiris, continuallie ſall ring
And als the ſicht of Chriſt Jeſus our King,

In his triumphant Throne Imperiall
With his mother, ỹ Virgen quene of Quenis
Thare ſalbe ſene, the Court Celeſtiall
Apoſtolis Martyris, Confeſſoris, & Virgenis
Richter thã Phebus, in his ſpheir ỹ ſchynis
The Patriarkis, and Prophetis, Venerabil
Thare ſalbe ſene, with gloire Ineſtimabill.

And with thare Spirituall Eis ſalbe ſene
That ſicht, quhilk bene moſt ſuperexcelland

God as he is, and euermoze hes bene
Continuallie that sicht contempland.
Augustine sayis, he had leuer tak on hand
To be in Hell, be seing the essence
Of God, noz be in Heuin, but his pzesence.

☞Quho seis God, in his Diuinitie
Ye seis in hym, all vther plesand thingis
The quhilk with toung, can not pzonuncit be
Quhat plesour bene, to se that King of kingis
The gretest pane, ȳ dannit folk doun thzingis
And to the Deuillis, the most punitioun
It is of God, to want fruitioun.

And maitrattouer, thay sall feill sic ane smell.
Surmonting far, ȳ flewour of erdly flouris
And in thare mouth, ane taist as I heir tell
Of sweit, and Supernatural Sapouris
Als thay sall se, the heuinlie bzicht colouris
Schyning amang those Creaturis Diuyne
Quhilk til discryue, trãscendis mãnis ingyne

And als thay sall haue sic Agilite.
In one Instant, to pas foz thare plesour
Ten thousand mylis, in twinkling of ane E
So thare Joyis, salbe without mesour
Thay sall Ketoyis, to se the greit dolour
Of dampnit folk in hell, and thare tozment
Because of God, it is the Juste Jugement.

Subtilite thay ſall haue maruellouſlie
Supponing that thare wer one wal of bras
One glorifyit body, may rycht haiſtelie
Out throw that wal, without impedimēt pas
Sicklyke as dois the ſone beme throw ȳ glas
As Chriſt till his Diſcipulis did appeir
Ion.xx All entres clos, and none of thame did ſteir.

Quhowbeit in heuin, thocht euerilk creature
Lor.xv. Haue nocht alyke felicite nor gloze
Zit euerilk one ſall haue ſo greit plesure
And ſo content, thay ſall deſyze no moze
To haue moze Joy, thay ſal no way imploze
Bot thay ſalbe all ſatiſfyit and content
Lyke to this rude exempill ſubſequent.

Take ane crowat, ane pynt ſtop, & ane quart
One galoun pitchair, ane punſion & ane tun,
Of wyne, or balme, gif euerilk one thair part
And fill thame full, til that thay be ouer run
The litle crowat in compariſoun
Salbe ſo full, that it may hald no moze
Of ſic meſuris thocht thair be twenty ſcoze.

In to the Tun, or in the Punſioun
So all thoſe veſchellis, in one qualite
May hald no moze, without thay be ouer run
Zit haue thay nocht alyke in quantite

So be this rude exempill thow may se
Thocht euerilk one, be nocht alike in glore
Ar satisfyit so, that thay desyre no more.

Thocht presenlie be Goddis purwiance
Beistis, foulis, and fischis in the seis
Ar necessar now, for mannis sustinance
With cornis, herbis, flouris, & fructful treis,
Than sall thare be none sic commoditeis
The erth sall beir no plant, nor beist brutall
Bot as the Heuinnis bricht lyke burall.

Suppone sũ be on erth, walkand heir doun,
Or hich abone, quhare euer thay pleis to go
Of God, thay haue ay cleir fruitioun
Boith est or west, vp doun, or to or fro
Clerkis declaris plesouris mony mo
Quhilk dois trãscend al mortal mãnis ĩgyne
The thousand part of those plesouris diuyne

In to the Heuin, thay sall perfytlie knaw
Thare tẽder freindis yair fader & yair moder
Thare predecessouris, quhilk thay neu saw
Thare spousis, barnis, sister, & thair brother
And euerilk one, sall haue sic lufe till vther
Of vtheris glore, and Joy, thay sall reiose
As of thare awin, as Clerkis doith suppose.

Than salbe sene, that bricht Jerusalem. Apoc. xxi
Quhilk Jhone saw, in his Reuelatioun

Isa. lxvi We mortall men, allace ar far to blame
That will nocht haue consideratioun
And ane continuall contemplatioun
With hote desyre, to cum vnto that glore
Quhilk plesour sall indure for euer more.

O Lord our God, and king Omnipotent
Ro. viii. Quhilk knew or ye the heuin, and erth, create
Quho wald to the be inobedient
And so descrue, for to be reprobate
Thow knew the nounice of predestinate
Quhō thou did call, and hes thame Justifyit
And fall in heuin with the be glorifyit.

Grant vs to be Lord, of that chosin sort
Quhame of thy Mercy Superexcellent
Did purifie, as Scripture doith report
With the blude of that holy Innocent
Jesu quhilk maid hym self Obedient
Unto the deith, and steruit on the Rude
Lat vs O Lord, be purgit with that blude.

All Creature, that euer God Create
Ro. viii. As wrytis Paull, thay wis to se that day
1 Cor. xv. Quhen the Children of God predestinate
Sall do appeir in thare new fresche array
Quhē corruptioun beis clengit clene away
And changit beis, thare mortall qualite
In the greit glore, of Immortalite.

And moreattour, all dede thyngis corporall.
Under the Contaur, of the Heuin Empyre
That now to laubour, subiect ar and thrall
Sone, mone, & sterris, erth, water, air, & fyre,
In one maner, thay haue ane hote desyre
Wissing that day, that thay may be at rest
As Erasmus, exponeth Manifest.

We se the gret Globe of the Firmament
Continuallie, in mouing maruellous
The sewin Planetis, contrary thare intent
Ar reft about, with cours contractious
The wynd, and sey, with stormes furious
The troublit air, wt frostis, snaw, and rane
Onto that day, thay trauell euer in pane.

And all the Angellis, of the Ordouris nyne
Hauand compassioun of our Misereis
Thay wis efter that day, and to that fyne
To se vs fred, frome our Infirmiteis
And clengit frome thir greit Calamiteis
And troublous lyfe, quhilk neuer sal hais end
Unto that day, I wak it to the kend.

Ane Exhortatioun

Geuin be Father Experience, vnto
his Sone, the Courteour.

xperien. My sone now mark weil i thy memorie
Of yis fals warld ẏ trubl⁹ trãsitorie
quhose dreidfull dayis drawis neir a
Therefore call God to be thy adiutorie (end
And euery day my Sone, *Memento mori.*
And wat not quhẽ, nor quhare ẏ thou sal wẽd
Heir to remane, I pray the uocht pretend
And sen thow knawis the tyme is very schort
In Christis blude, set all thy hole confort

Mat.vi. Be not to muche solyst in temporall thyngis
Sen ẏ persauis Pape Empriour nor kyngis
In to the erth, haith no place parmanent
Thou seis ẏ deth, yaim dulfully dõn thringis
And rauis yaim frõ yair rent, riches ⁊ ringis
Thairfor on Christ confirme thyne hole itent
And of thy callyng, be richt weill content
Than God, that fedis the foulis of the air
All neidfull thyng for thee, he sall prepair.

Job.xiiii Consydder in thy contemplationn
Ay sen the warldis first Creatioun
Mankynd hes tholit this misery mortall
Ay tormentit with tribulatioun
With dolour, dreid, and desolatioun
Gentiles, and Chosin peple of Israell
To this vnhape, all subiect ar and thrall
Quhilk Milery but dout sall euer indure
Tyl the last day, my Sone thareof be sure.

That day, as I haue maid Narratioun,
Sa lbe the day of Conſolatioun
Tyll all the Childzen of the choſin noumer,
Thare endit beis thare deſolatioun.
And als I mak the ſupplicatioun
In erthlie materis, tak the no moze cummer.
Dzeid not to de, foz deith is bot ane ſlummer.
Leue ane Juſt lyfe, and wane Joyous hart,
And of thy gudis tak pleſandlie thy part.

Of our talking, now lat vs mak ane end,
Behald quhow Phebus, dounwart dois diſcend
Towart his Palice, in the Occident.
Dame Cynthia I ſe ſcho dois pzetend,
In tyll hir wattrie Regioun tyll aſcend,
With village patill, vp frome the Ozient.
The dew now donkis the Roſis redolent.
The Marigueldis, that all day wer reioiſit
Of Phebus heit, now craftily ar cloſit.

The blyſfull Birdis bownis to the treis,
And ceiſſis of thare heuinlie harmoneis.
The Cozncraik in the croft, I heir hir cry,
The Bak, the Howlat, febyll of thare eis,
Foz thare paſtyme, now in the euinning ſleis.
The Nichtingaill with myzthfull melody,
Hir naturall notis, peirſit thzouch the ſky,
Tyll Cynthia, makand hir obſeruance,
Quhilk on the nycht dois tak hir dalyance.

I se Poleartick in the north appeir,
And Venus rysing with bemis cleir.
Quharefor my Sone, I hald it tyme to go.
Wald God (said I) ze did remane all zeir,
That I mycht of zour heuinlie Lessonis leir.
Of zour departing, I am wounder wo.
Tak pacience (said he) it mon be so.
Perchance I sall returne with diligence
Thus I departit frome Experience.

And sped me home, with hart siching full sore,
And enterit in my quyet Oritore.
I tuke paper, and thare began to wryte
This Miserie, as ze haue hard afore.
All gentyll Redaris, hartlie I Implore
For tyll excuse my rurall rude Indyte.
Thocht Phariseis wyl haue at me despyte,
Quhilk wald not that thair craftines wer kend.
Lat God be Juge, and so I mak ane end.

FINIS.

QVOD LINDESAY.
1569.

The teſtament and

Complaynt of our Souerane Lordis Pa-
pyngo, King James the Fift. Lyand
ſore woundit, and may nocht de, tyll
euery man haue hard quhat ſcho
ſayis. Quharfor gentyl reda-
ris haiſt zow that ſcho wer
out of paine.

¶ Compylit be Schir Dauid Lyndeſay of
the Mont knicht, *Alias*, Lyoun King of
Armes.

Liuor poſt fata quieſcit.